



# KITAAB-US-SALAAT

(MUSLIM PRAYER BOOK)

MAYFAIR JUMMA MASJID (JOHANNESBURG, SOUTH AFRICA)

Allah Ta'ala says:

"And command your family to perform Salaat and you yourself be steadfast (in its performance)."

# KITAABUS- SALAAT

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RASULULLAH  
(SALLALLAAHU ALAYHI WASALLAM)  
SAID  
"SALAAT IS THE MIFRAA) OF  
THE MUMINEEN."

## PREFACE

This important manual on Salaat was first published in 1978. Owing to world-wide demand, the initial stock of 30 000 copies was exhausted in 1981, and a second edition was brought out in 1982. However, the popularity of the Kitaab continued to grow and, despite distribution on a selective basis, stocks of the second edition dwindled away within six years. Effort had to be initiated towards a re-print, and Alhamdulillah! the Third Edition of "Kitaabus-Salaat" is now in your hands.

It will be observed that apart from a new cover photograph and the inclusion of this Preface, some significant additions have been made which should enhance the usefulness of the Kitaab.

It is our fervent Duaa that may Allah Ta'ala bestow His Gracious Rewards upon all Muslims who assisted in making this magnificent production a reality.

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## THE MUSALLAA OR EID GAH

RASULULLAH (sallallahu alayhi wasallam) said:  
"whoever adheres to my Sunnah at the time of the corruption of my Ummah, will obtain the reward of a hundred martyrs."

The above Hadith of Rasoolullah (sallallahu alayhi wasallam) as well as many others inform us of the great thawaab and merit in reviving the Sunnah practices of Islam. It is obligatory upon Muslims to accord special attention to the restoration of forgotten and lost practices of our Nabi (sallallahu alayhi wasallam). One such lost and forgotten practice of Islam is the PERFORMANCE OF THE EID SALAA IN THE MUSALLAA (EID GAH).

The Shariah commands that the Eid Salaat be performed on an open field near the outskirts of the town or city. The regular practice of Rasoolullah (sallallahu alayhi wasallam), the Sahaabah and all the great learned men of Islam as well as of the Ummah down the corridor of the centuries of Islamic history was to perform Eid Salaat in the Musallaa or an open field. In the books of Islam it is recorded:

"Nabi (sallallahu alayhi wasallam) used to perform the salaah of both Eids at a place in the open plain outside Madinah At-Tayyibah..." (Ibn Hajar)

"The basis and proof for this is that, verily, Nabi (sallallahu alayhi wasallam) would go out to the Musallaa. He did not perform the Eid Salaat in his Masjid (i.e. Masjidun Nabawee) despite the elevated rank of his Masjid, excepting on one occasion because of rain." (Ibn Qayyim in Zaadul Ma'aad and Qustalaani in Al-Mawaahibul-Imdadiyah.)

"Many Ahadith in this regard have been narrated in the Kitaabs of Hadith and in others." (Fataawa Darul Uloom)

"It is clear from the Ahadith that Nabi (sallallahu alayhi wasallam) always performed the Eid Salaat in an open plain with the exception of a single occasion when it rained and he performed the Salaat in the Masjid." (Fataawa Imdadiyah)

"Proceeding to the open field (Musallaa) for the Eid Salaat is Sunnat even if the Jaami' Masjid is large enough to contain the community. This is the correct view." (Durul Mukhtaar)

The authentic and authoritative books of Islam make it abundantly clear that performance of Eid Salaat on an open field at the outskirts of the town is a Sunnat practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. In the technical language of the Shariah, the term "sunnat" has classifications. What classification does the Eid Salaat in the Musallah belong to? The following is the ruling of the Shariah:

"Proceeding to the Musallah on the days of Eid for the Salaat according to the authentic and correct view of the general body of Fughaan is Sunnatul Muak-kadah and not Mustahab".  
(Majmu-utul Fataawa)

"The Eid Salaat in the Musallah is Sunnatul Muak-kadah."  
(Bahur Raa-iq and Talbees)

"To proceed to the open field is Sunnatul Muak-kadah even if the Imam Musjid is sufficient to contain the people. Therefore if they perform the Eid Salaat in the city Musjids without valid reason (e.g. rain), the salaah is valid, but they have discarded the Sunnah. This is the correct view."  
(Zaheeriyah)

The aforementioned references as well as numerous more in other books of the Shariah emphatically state that the performance of Eid Salaat in the Musallah is Sunnatul Muak-kadah. According to the Shariah, deliberate neglect of a Sunnatul Muak-kadah injunction invites the Wrath of Allah Ta'ala. It is not permissible to forego a Sunnatul Muak-kadah without valid Shar'i reason.

In South Africa generally and in the Cape Province in particular, this Sunnah of the Musallah has become non-existent. It is, therefore, incumbent upon Muslims to vigorously revive this Sunnah of our Nabi (sallallahu alayhi wasallam). The Sewah for reviving this gone and forgotten Sunnah is indeed tremendous.

Any vacant ground on the outskirts of the town will suffice for the purpose of the Musallah (Eid Gah). Although it is best to secure a permanent plot of land, fenced off for the specific purpose of Eid Salaat, any ground at the end of the town (where the buildings have stopped) will suffice for this purpose. A vacant ground within the confines of the buildings e.g. a vacant school ground, etc. will not serve the purpose of the Musallah. It is essential that the Musallah be located on the outskirts of the town.

## CONTENTS

|  |    |
|--|----|
| THE MUSALLAA OR EID-GAH .....                                  | 3  |
| INTRODUCTION .....   | 7  |
| NECESSARY TECHNICAL TERMS OF FIQH .....                        | 10 |
| CONDITIONS FOR THE VALIDITY OF SALAAT .....                    | 11 |
| MASAA-IL (RULES) PERTAINING TO THE SHUROOT OF SALAAT .....     | 13 |
| THE TIMES OF SALAAT .....                                      | 15 |
| MASAA-IL PERTAINING TO SALAAT TIMES .....                      | 17 |
| AZAAN .....  | 16 |
| THE AZAAN .....  | 19 |
| THE METHOD OF RECITING THE AZAAN .....                         | 20 |
| THE IQAAMAH .....  | 22 |
| MASAA-IL PERTAINING TO AZAAN AND IQAAMAH .....                 | 23 |
| HOW TO PERFORM SALAAT .....                                    | 27 |
| THE METHOD OF PERFORMING A TWO-RAKA'T SALAAT .....             | 29 |
| THE SALAAT OF A FEMALE .....                                   | 38 |
| THE POSITION OF THE CONSTITUENT PARTS OF SALAAT .....          | 38 |
| MASAA-IL PERTAINING TO SALAAT .....                            | 41 |
| FACTORS WHICH NULLIFY SALAAT .....                             | 43 |
| ACTS WHICH ARE REPREHENSIBLE AND FORBIDDEN DURING SALAAT ..... | 44 |
| ACTS WHICH JUSTIFY THE BREAKING OF SALAAT .....                | 45 |
| THE FIVE DAILY SALAATS .....                                   | 45 |
| THE DESCRIPTION OF WITR SALAAT .....                           | 46 |
| QADHA SALAAT .....   | 47 |
| MASAA-IL PERTAINING TO QADHA .....                             | 48 |
| MASAA-IL PERTAINING TO SUNNAT AND NAFL SALAAT .....            | 50 |
| SALAATUL MAREEDH OR SALAAT OF THE SICK .....                   | 52 |
| SALAATUL MUSAAFIR OR THE SALAAT OF ONE ON A JOURNEY .....      | 53 |
| MASAA-IL .....   | 53 |
| BUJOODUS-SAHW .....  | 58 |
| THE PERFORMANCE OF SAJDH-TILAWAT IN SALAAT .....               | 63 |
| JAMAT SALAAT OR CONGREGATIONAL PRAYERS .....                   | 64 |
| MASAA-IL PERTAINING TO JAMAT OR CONGREGATIONAL SALAAT .....    | 65 |
| MASAA-IL PERTAINING TO JOINING THE JAMAT .....                 | 67 |

Continued overleaf

## CONTENTS (Cont.)

|  |     |
|--|-----|
| MASAA-IL PERTAINING TO THE MUQTADI AND THE IMAM .....          | 70  |
| THE TYPES OF MUQTADI .....                                     | 71  |
| THE JUMA' SALAAT .....   | 73  |
| THE EID SALAAT .....   | 74  |
| SALAATUL JANAAZAH (THE FUNERAL PRAYER) .....                   | 77  |
| TARAAWEEH SALAAT .....   | 82  |
| SOME DETESTABLE PRACTICES IN REGARD TO TARAA-<br>WEEH .....    | 85  |
| TAHYATUL WUDHU .....   | 86  |
| TAHYATUL MUSJID .....  | 86  |
| ISHRAAQ .....  | 87  |
| SALAATUD DHUHAA (CHASHT) .....                                 | 87  |
| SALAATUL AWWAABEEN .....                                       | 88  |
| TAHAJJUD .....   | 88  |
| SALAATUT TAUBAH .....  | 89  |
| SALAATUL HAAJAT .....  | 89  |
| SALAATUT TASBEEH .....   | 89  |
| THE METHOD OF PERFORMING SALAATUT TASBEEH .....                | 90  |
| SALAAT BEFORE PROCEEDING TO THE QABRASTAAN<br>(CEMETERY) ..... | 92  |
| SALAATUL ISTIKHAARAH .....                                     | 93  |
| SALAATUS SAPAR .....   | 94  |
| SALAATUL KHAUF .....   | 95  |
| SALAATUL KUSOOF .....  | 95  |
| SALAATUL ISTISQAA' .....                                       | 95  |
| SALAATUL KHUSOOF .....   | 96  |
| QUNOOT-E-HAAZILAH .....  | 97  |
| ABNORMAL TIME ZONES .....                                      | 98  |
| MAGHRIB SALAAT DURING RAMADHAAN .....                          | 99  |
| MAGHRIB AND ISHA SALAAT TIMES .....                            | 99  |
| ATHAAN .....   | 100 |
| IMAAMATE AND JAMAAT .....                                      | 100 |
| SALAATUL-MUSAAFER .....  | 103 |
| SALAAT IN THE AIR .....  | 104 |
| FURTHER MASAA-IL (RULES) PERTAINING TO SALAAT .....            | 104 |

## INTRODUCTION

*"Verily Salaat prevents one from shameful and forbidden things; and the remembrance of Allah is greatest" (QURAN 24:45).*

*"Salaat is the best of all that has been ordained by Allah" (HOLY PROPHET ﷺ).*

Salaat occupies a lofty position in the religion of Islam. Its performance is the foremost duty of a Muslim after he has brought faith in the Oneness of Allah Ta'ala and the prophethood of His holy Messenger, Nabee Muhammaded ﷺ. It is a most special act of Divine worship which he is called upon to perform five times daily without fail. The pages of the Qur'an and Hadith are replete with injunctions which enjoin Salaat on us. It is of such paramount importance that it has been described as a pillar and foundation of faith.

Salaat, if offered with a sincere heart, proper devotion and mental concentration, contributes to the cleansing of the heart, ridding it of the impurities of sin and ultimately transforming one's entire life. It engenders love for piety and promotes fear of Allah in man. Islam has laid greater emphasis on the institution of Salaat than on other religious obligations. Whenever anyone came to Rasoolullah ﷺ with a view to embrace Islam, he was expected to uphold his Salaat with regularity. Hence after Imaan, Salaat is the bedrock of Islam.

From a study of the traditions of our Holy Prophet ﷺ we learn that Rasoolullah ﷺ denounced the giving up of



Salaat as the way of the unbelievers. He is reported to have said:

*"That which separates a believer from infidelity is simply the Salaat."*

*"He has no share in Islam who does not offer Salaat."*

Rasoolullah ﷺ sounded a note of warning to Muslims that if they gave up Salaat their conduct would be associated with that of the unbelievers.

What a great act of virtue and felicity it is to offer Salaat regularly and how disastrous it is to neglect it, is beautifully summarised in the following prophetic words:

*"Whoever will offer the Salaat properly and regularly it will be for him on the Last Day a source of light, a proof of his faith and a means to salvation. (On the other hand) Whoever will not offer it carefully and regularly it will be for him neither a source of light, nor a proof of faith, nor a means of salvation, and the end of such a person will be with Qarin, Fir'aun, Haman and Ubai-bin-Khalaf."*

The ignominy and disgrace that the defaulters of Salaat will be subjected to on the Day of Judgment, has been aptly described in the Holy Qur'an:

*"The day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, their eyes shall be cast down - ignominy will cover them, seeing that they had been summoned aforetime to bow in adoration while they were hale and healthy (and had refused)." (LXXVIII:42)*

According to the above Qur'anic verse mankind will be summoned to bow down in adoration before Allah Ta'ala on the Last Day. Only the fortunate ones, who had during their lifetime made it a practice to be regular in their Salaat, will find no difficulty in bowing down. Those who, in spite of being healthy and strong, had not observed Salaat in this world, will discover to their dismay that their backs had suddenly grown stiff with the result that they

will remain standing with the infidels unable to prostrate before their Lord and Creator. Such will be the humiliation and disgrace for the defaulters of Salaat May Allah Ta'ala save us from such ignominy!

In view of the overriding importance of Salaat in the life of a Muslim there is a great need for a booklet dealing comprehensively with this subject. To practise upon this compulsory injunction of Islam it is imperative for Muslims to acquire sound knowledge of this important subject. Alhamdulillah through the Grace, Mercy and Help of Allah Ta'ala this booklet, entitled, *"Kitabus Salaat"*, is presented to you for your perusal and guidance. This simple presentation fulfils a long-felt need in the field of Islamic education in South Africa. It is an invaluable contribution from an Aalim who has dedicated this service to Allah Ta'ala and wishes to remain anonymous.

*"Kitabus Salaat"* will not only serve as a useful text-book in Madressas but its benefits will even extend to Muslim students as well as other youth who have passed the Madressa stage. Even new converts to Islam, desirous of equipping themselves with the basic knowledge of Salaat and its practical application in daily life will derive tremendous benefit from this booklet. It is undoubtedly a notable contribution . . . . a booklet embodying a wealth of information. *"Kitabus Salaat"* is a must for every Muslim home, madressa or school. It would be highly appreciated if, after perusal, any errors are detected, these are brought to our notice.

May Allah Subhanahu Wata'ala accept this humble service from us and reward the author abundantly for his untiring effort in producing this work. May Allah grant him long life, prosperity, good health and tawfeeq to continue with his selfless sacrifice in the cause of Islam . . . Ameen.

*"Successful indeed are the believers  
Who are humble in their Salaat." (23:1-2)*

## NECESSARY TECHNICAL TERMS OF FIQH

There are *Eight Classes of Divine Laws* regarding the deeds and actions of man:

- (i) *Fardh*; (ii) *Wajib*; (iii) *Sunnat*; (iv) *Mustahab*; (v) *Haram*; (vi) *Makrooh-Tahrimi*; (vii) *Makrooh-Tanahi*; (viii) *Mubah*.

### FARDH

*Fardh* is a Divine Command which is established by such proof known as *Daleel Qat'i* (Absolute Proof). One who neglects a *Fardh* injunction without any valid Islamic excuse is termed by the Shari'ah as a *Faasiq*.

One who rejects a *Fardh* injunction is termed a *Raa'if* and is beyond the pale of Islam.

*Fardh* is subdivided into two classes: (1) *Fardh Ain*; (2) *Fardh Kifaayah*.

1. *Fardh Ain* is a duty which is compulsory upon every Muslim. Neglect of *Fardh Ain* without a valid (Islamic) reason warrants punishment, and such a person is described as a *Faasiq*.
2. *Fardh Kifaayah* is a compulsory duty, which, if discharged by a few members in a community, will absolve the whole community. However, if not a single person in the community executes it then the entire community will be liable and sinful.

### WAJIB

*Wajib* is a Divine Command established by proof known as *Daleel Zanni* (or such proof which although very strong, but of a lower category than *Daleel Qat'i*). One who neglects or rejects a *Wajib* injunction is termed a *Faasiq*.

### SUNNAT

*Sunnat* refers to such deeds as practised by Rasulullah ﷺ or his Sahabah رضي الله عنهم. *Sunnat* is divided into two classes:

1. *Sunnatul Muak-kadah*;
2. *Sunnatul Ghair-Muak-kadah*.

*Sunnatul Muak-kadah* is an action which was steadfastly upheld by Rasulullah ﷺ or his Sahabah رضي الله عنهم and was not left off without valid reason. One who constantly neglects it is also termed a *Faasiq*.

*Sunnatul Ghair-Muak-kadah* is an act which was practised by Rasulullah ﷺ and his Sahabah رضي الله عنهم, but which they sometimes left off without any excuse.

Execution of *Sunnatul Ghair-Muak-kadah* warrants great *Sawaab* (reward) and failure to carry it out does not warrant punishment.

It is also known as *Sunnatur-Zaa-idah* as well as *Sunnatul-Aadhiyah*.

(Definitions of Technical Terms continued on page 81)

## CONDITIONS FOR THE VALIDITY OF SALAAT

There are several things which have to be fulfilled before starting the actual *Salaat* or *Namaz*. If any one of these things is absent the *Salaat* will not be valid and may not be performed. These necessary things are known as the *Shuroot* or Conditions pre-ceding *Salaat*. The *Shuroot* of *Salaat* are as follows:

1. *Tahazzuh* or purity;
2. *Satare Aurah* or Covering of one's *Aurah*;
3. *Istiqbal Qiblah* or Facing the *Qiblah*;
4. *Niyat* or Intention of *Salaat*;
5. *Time*.

The abovementioned *Shuroot* of *Salaat* will now be briefly explained.

### 1. TAHAAZAH OR PURITY

There are two types of impurities which affect the human being. These are:

- (i) *Janabat*, which is known as the Greater Impurity or *Hadi'he Akbar*;
- (ii) *Hadith* which is known as the Lesser Impurity or *Hadi'he Asghar*.

*Janabat* is that state of impurity which follows:

- (i) Sexual intercourse;
- (ii) Discharge of semen;
- (iii) Haid or menses;
- (iv) Nifas or confinement (child-birth).

*Hadth* is that state of impurity which results from the following acts:

- (i) Answering the call of nature;
- (ii) Emission of anything from the hind and front private parts;
- (iii) Passing wind from the hind private part  
(N.B. The passing of wind via the front part — as is the case in some kinds of sickness — does not bring about the state of *Hadth*.);
- (iv) Flowing of blood from any part of the body;
- (v) Flowing of puss from any part of the body;
- (vi) Vomiting a mouthful of matter;
- (vii) Sleeping while lying down or sleeping whilst leaning against some object;
- (viii) Unconsciousness;
- (ix) Audible laughter during the course of performing Salaat excluding *Janazah* Salaat.

It is necessary for the *Musalli* (i.e. the one who performs Salaat) to be purified from both states of impurities, viz., *Janabat* and *Hadth*, before commencing Salaat. Purification from the state of *Janabat* is attained by taking *Ghusal* (complete bath), and purification from *Hadth* is attained by making *Wuzu* (ablution).

(N.B. *Ghusal* and *Wuzu* will be explained in a different booklet, entitled: *Kitabat-Tahaarah*.)

Besides *Tahaarah* (Purity) of the body, *Tahaarah* of the place whereon Salaat is performed is also necessary. The place or spot on which Salaat is performed must be pure and clean.

It is also essential that the clothing donned by the *Musalli* be pure and clean.

## 2. SATARE AURAH OR COVERING OF ONE'S AURAH

*Aurah* means that part of the human body the covering of which is compulsory.

The *aurah* of a man is that part of his body from the navel to the knees.

(N.B. The navel is not included in the *Aurah*, but the knees are part of the *aurah* and have to be covered.)

The *aurah* of a woman is her entire body — from head to feet — excepting the face and the hands.

Before commencing Salaat it is compulsory to have one's *aurah* covered.

## 3. ISTIQBALE QIBLAH

*Istiqbal-e Qiblah* means to face the direction in which the Holy Ka'ba is located. The *Musalli* must face the *Qiblah* when performing Salaat.

## 4. NIYYAT

The *Musalli* must form the *Niyyat* (Intention) in the mind of the particular Salaat about to be performed.

## 5. TIME

The various Salaats must be performed after entry of their respective times. A Salaat cannot be performed prior to its appointed time.

## MASAA-IL (RULES) PERTAINING TO THE SHUROOT OF SALAAT

1. If a female dons such transparent clothing or transparent head-covering that part of her *aurah* is visible, her Salaat is null and void.
2. If during the course of Salaat one-fourth of any part of the *aurah*, e.g. one-fourth of the thigh; one-fourth of the head (in the case of females) is revealed for



the duration of three Tasbeehs, the Salaat is rendered void.

(N.B. The duration of three Tasbeehs is the time taken to recite "Subhanallih" thrice, i.e. about three seconds.)

3. If some impurity is on the Musalli's clothing, Salaat may be performed with the impure clothing provided no water is available within a radius of one Islamic mile.

(An Islamic mile is equal to approximately one and one-fifth English miles.)

4. If on a journey one has sufficient water for only one act, i.e. the water is sufficient for either making Wuzu only or for removing the impurity from one's clothing, then the water must be used for cleansing one's clothing and instead of Wuzu, Tayammum is to be made. (This rule will apply if sufficient water for only one act exists and no water is available within a radius of one Islamic mile.)

5. It is not necessary to make niyyat or intention for Salaat by means of uttering. The mere intention in one's mind will suffice, i.e. to intend in the mind "I am performing the Fardh of Zuhri or the Sunnat of Zuhri, etc."

There is no need for the lengthy niyyats recited by people when making Salaat.

6. If one wishes to recite the niyyat, it will suffice to say: "I am performing the Fardh of Fajr — I am performing the Sunnat of Zuhri", etc.
7. Whilst making niyyat, say, for instance Zuhri, one utters *Asm* instead, the Salaat will be valid provided one has in mind that Zuhri is being performed.
8. If by error one utters (whilst making niyyat) six rakaat or three rakaat in place of four rakaat, the Salaat will be valid.
9. In performing Sunnat, Nafil or Taraweeh Salaat, it will be sufficient to intend that "I am performing Salaat." If the words, Sunnat, Nafil and Taraweeh were not

added, the Salaat will be valid. However, in the case of Sunnat and Taraweeh Salaat it is better to add in one's Niyyat the words, Sunnat or Taraweeh.

10. (a) If the Musalli happens to be in a place where he is unable to determine the direction of the Qiblah nor can he locate someone who could indicate the Qiblah to him, then the Musalli should ponder about the direction of the Qiblah and face that direction which his heart attests to be the Qiblah.

(b) If he faces any direction without pondering, his Salaat will not be valid.

In the case of No. 10(a), if after Salaat it is established that the direction was in fact not the Qiblah, then too the Salaat will be valid.

11. If during the course of performing Salaat the Musalli realises that he is not facing in the direction of the Qiblah, he should turn towards the Qiblah immediately upon such realization and proceed with the Salaat.
12. It is permissible to perform Salaat inside the Ka'ba Sharief. If Salaat is performed inside the Holy Ka'ba, any direction may be faced.

## THE TIMES OF SALAAT

### THE TIME FOR FAJR SALAAT

Approximately 1½ hours before sunrise a dim whitish glow appears vertically in the eastern horizon. Soon after this vertical glow, a brightness appears horizontally in the eastern horizon. This horizontal glow spreads instantly along the horizon becoming larger and larger until after a short while it becomes light. The time for Fajr Salaat commences with the appearance of this horizontal glow in the eastern horizon. This time marked by the appearance of the horizontal glow is known as *Fajr Awwal* or *Subh Saadiq* (True Dawn). The time for Fajr Salaat lasts until sunrise.

### THE TIME FOR ZUHR SALAAT

The time for Zuhr Salaat begins immediately after *Zaw-waal* or mid-day. The time of midday or *Zaw-waal* is calculated by dividing the hours of daylight by two, and adding the result to the time of sunrise, e.g.:

#### 1. Example:

Sunrise 6.30 a.m.

Sunset 5.30 p.m.

i.e. Number of Daylight hours = 11 hours

Divide by two  $11 \div 2 = 5 \frac{1}{2}$  hours

Add to Sunrise time  $6.30 + 5.30 = 12.00$

i.e. *Zaw-waal* will be at 12 p.m.

#### 2. Example:

Sunrise 5.10 a.m.

Sunset 7.30 p.m.

i.e. Number of Daylight hours = 14 hours, 20 minutes.

Divide by two  $14 \text{ hrs. } 20 \text{ min.} \div 2 = 7 \text{ hrs. } 10 \text{ min.}$

Add result to sunrise time:  $5.10 + 7.10 = 12.20$

i.e. *Zaw-waal* is at 12.20 p.m.

It is forbidden to perform Salaat at the time of *Zaw-waal*. After approximately five minutes (i.e. five minutes after *Zaw-waal*) Zuhr time commences.

The time for Zuhr Salaat lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of *Zaw-waal*.

#### Example:

The shadow of a yardstick at *Zaw-waal* was four inches. The time for Zuhr Salaat will remain until the shadow of the yardstick attains a length of two yards and four inches, i.e. twice the length of object plus shadow of *Zaw-waal*.

### TIME FOR ASR SALAAT

Asr time begins immediately upon the expiry of Zuhr time, and lasts until sunset. However, it is *Makrooh* (reprehensible) to delay the performance of Asr Salaat until the sun's rays become yellowish and dim as is the case before sunset.

### TIME FOR MAGHRIB SALAAT

Immediately after sunset the time for Maghrib Salaat commences, and it lasts until the white glow of twilight remains.

### TIME FOR ISHAA' SALAAT

The time for Isha' Salaat begins immediately after expiry of the time of Maghrib, i.e. immediately after the white glow of twilight disappears. Isha' time lasts until *Fajr Awwal* or *Sabih Sadiq* (true dawn). The moment *Fajr Awwal* enters, Isha' time expires.

(The terms *Fajr Awwal* and *Sabih Sadiq* have already been explained under the heading *The Time for Fajr Salaat*.)

## MASAA-IL PERTAINING TO SALAAT TIMES

### FORBIDDEN TIMES OF SALAAT

1. It is not permissible to perform any Salaat whatsoever at the following times:

(a) At Sunrise;

(b) At Midday (*Zaw-waal*);

(c) At Sunset.

Salaat could be performed about 15 minutes after sunrise, five minutes after midday and immediately after sunset.

(d) Before sunset when the sun's rays lose their heat and become yellowish.

No Salaat can be performed during this time excepting the Asr Salaat of that day if it has not yet been performed.

M.B. It is not permissible to delay the performance of Asr Salaat until this time. However, if Asr Salaat was not yet performed then it has to be performed even in this *Makrooh* (reprehensible) time.

- (c) When the Imam is delivering the Friday or Eid Khutba.
- It is not permissible to perform any Sunnat or Nafl Salaat after the Fardh of Asr has been fulfilled. Qadha Salaat, however, may be performed after the Fardh of Asr.
  - During the time of Fajr Salaat it is not permissible to perform any Nafl Salaat. Qadha Salaat may be performed during the Fajr time.
  - If one performs the Fardh of Fajr without first performing the Sunnat of Fajr, it is not permissible to make the Sunnat after the Fardh of Fajr. The Musalli will have to wait until after sunrise in order to perform the Sunnat of Fajr which was missed.
  - While performing Fajr Salaat, if the sun rises, the Salaat is not valid and will have to be repeated as Qadha. However, if the sun sets while Asr Salaat is being performed, it (Asr Salaat) will be valid.
  - During summer it is Mustahab (preferable) to perform Zuhur Salaat a considerable time after midday, and during winter it is Mustahab to perform Zuhur Salaat soon after midday.
  - It is Mustahab to perform Fajr Salaat when it is a bit light.
  - It is Mustahab to perform Isha' Salaat just before one-third of the night has passed.

## AZAAN

- Azaan is the Call to Salaat. It is Sunnat to recite the Azaan for the five daily Salaats and Jumu'ah (Friday) Salaat.
- Azaan is recited by men only. Azaan given by a female is not valid.
- When giving Azaan, the Muazzin (i.e. the one who recites the Azaan) must face the Qiblah.

- Azaan should be given for Qadha Salaat as well. If the Musalli is performing several Qadha Salaat at once he should recite the Azaan for the first Qadha Salaat, thereafter he has the option of either reciting the Azaan for the other Qadha Salaats or be content with only the Iqamah.
- It is Sunnat to be in the state of Wuzu when reciting Azaan. However, it is permissible to recite the Azaan without being with Wuzu.
- It is not permissible to recite the Azaan for a Salaat prior to the entry of the time of that particular Salaat.
- If Azaan is recited before the commencement of the time of the Salaat, such Azaan will not be valid. The Azaan will have to be repeated.
- The Azaan should be recited in a loud voice, pausing after the various phrases.

## THE AZAAN

الله أكبر

(ALLAHU AKBAR)

*Allah is the Greatest.*

(To be recited four times)

أشهد أن لا إله إلا الله

(ASH-HADU AL-LAA ILAAHA IL-LAL LAH)

*I bear witness that there is none worthy of worship, but Allah.*

(To be said twice)

أشهد أن محمدًا رسول الله

(ASH-HADU-AN-NA MUHAM-MA-DUR RASOOLU-L-LAH)

*I bear witness that Muhammad is the Messenger of Allah.*

(To be said twice)

هَيَّ عَلَى الصَّلَاةِ

(HAY-YA ALAS-SALAAH)

*Come to Salaat*

(To be said twice)

هَيَّ عَلَى الْفَلَاحِ

(HAY-YA ALAL-FALAAH)

*Come to Success*

(To be said twice)

الله أكبر

(ALLAHU-AKBAR)

*Allah is the Greatest*

(To be said twice)

لَا إِلَهَ إِلَّا اللهُ

(LAA-ILAAHA ILA-LAH)

*There is no God but Allah*

(To be said once)

## THE METHOD OF RECITING THE AZAAN

The Masnoon (Sunnah) method of giving Azaan is as follows:

The Muazzin should be purified from both categories of impurity, i.e. Hadthe Akbar (the State of Janabat) and Hadthe Asghar (the state of Hadth). He should recite on a raised or high place which is beyond the confines of the Masjid and face the Qiblah.

(N.B. The Azaan should not be given inside the Masjid.)

Facing the Qiblah he should insert the forefingers of both hands in his ear openings. He should then recite the Azaan in a loud voice (not shouting).

Whilst reciting the words:

هَيَّ عَلَى الصَّلَاةِ

the Muazzin should turn his face towards the right side in such a manner that his breast and feet are not turned away from the Qiblah.

While reciting

هَيَّ عَلَى الْفَلَاحِ

his face should be turned to the left side in a similar manner as described above.

During the Azaan recited for Fajr Salaat the following sentence should be repeated twice after

هَيَّ عَلَى الْفَلَاحِ

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

(AS-SALAA-TU KHAIRUM-MINAN-NOUM)

*Salaat is better than sleep.*

After reciting Allahu-Akbar —

الله أكبر

twice the Muazzin should pause sufficiently, enabling the listeners to reply. (The reply of the listeners will be explained later).

Besides the words

الله أكبر

the Muazzin should pause sufficiently after reciting each sentence once so that listeners could give their reply.

## THE IQAAMAH

The Iqaamah is similar to the Azaan, but differs from the Azaan in the following respects:

1. The Iqaamah is recited inside the Masjid whereas the Azaan is called from outside the precincts of the Masjid.
2. The Iqaamah is recited in a soft voice while the Azaan is called out loudly.
3. During Iqaamah, the fingers are not inserted in the ear-openings as is the case in Azaan.
4. The Iqaamah is recited rapidly while the Azaan is called out haltingly.
5. The sentence,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

is not recited during Iqaamah.

6. During the Iqaamah of the five daily Salaats the sentence

قَدْ قَامَتِ الصَّلَاةُ

(QAD QAA-MATIS-SALAAH)

*Salaah has begun.*

is repeated twice after reciting

عَنْ عَلَى الْفَلَاحِ

7. During Iqaamah the face is not turned right and left as in Azaan.

8. The Iqaamah is recited when the congregational (Jama' Salaat) is about to begin.

## MASAA-IL PERTAINING TO AZAAN AND IQAAMAH

1. It is Mustahab for a Musafir (traveller) to recite the Azaan i.e. when he performs his Salaat.
2. The Azaan and Iqaamah in the Masjid are sufficient for all the people of that particular neighbourhood. Thus if the Azaan and Iqaamah were already recited in the Masjid, it will be Mustahab for one performing Salaat at home to recite the Azaan and Iqaamah.
3. It is Makrooh (reprehensible and forbidden) to recite the Azaan and Iqaamah in a Masjid wherein the congregational Salaah is performed daily with Azaan and Iqaamah. However, in a Masjid where no fixed arrangements exist regarding the Imam and Muazzin, the Azaan and Iqaamah should be called out by every group or individual performing Salaat therein.
4. It is Makrooh (forbidden) for a female to recite Azaan or Iqaamah.
5. Azaan and Iqaamah are called out for only the Fardhe Ain (the five daily and Juma) Salaats.
6. It is Mustahab for those who hear the Azaan to reply, i.e. they should silently repeat the terms recited by the Muazzin. Listeners should reply during the pause made by the Muazzin after each sentence. However, after the sentence

عَنْ عَلَى الصَّلَاةِ

and

عَنْ عَلَى الْفَلَاحِ

listeners should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(LAA-HOU-LA WA-LAA-QU'W-WATA IL-LAA BI-L-LAAH)  
*There is no strength nor power but with Allah.*

During the Fajr Azaan, after the sentence

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

the listeners should say:

صَدَقْتُ وَبَرَرْتُ

(SADAQ-IA WA BARAR-TA)

After completion of the Azaan, listeners should recite *Durood* Sharif and the following dua:

[illegible]

(ALLAHUMMA RAB-BA HA-ZI-HID DA WA-TTI  
TAM-MATI WAS SALAA TIL QA-IMATI AA-TI  
MUHAMMADANI WASEE-LATA WAL FAZEE-LATA  
WAD-DARA-JATAR RAFI-ATA WAS ATH-HO MAQA-MAM  
MAHMOODA NILLAZI WA AT TAHI WAR-ZUQNA  
SHAFA-ATA-HU YAL-MAL QIYA-MATI-N NAKA LA  
TUKH-IL-FUL MI-AAD.)

O Allah, Lord of this Perfect Call  
And everlasting prayer,  
Bless Mohammed with  
Unmost readiness to Thee,  
Grant him perfection,  
And raise him to the high station  
Thou hast promised him;  
Bestow his intercession  
On the Day of judgement;  
Verily Thou dost  
Not back on Thy promise.

<sup>7</sup> It is also *Mustahab* to reply to the *Iqamah*. The replies to *Iqamah* are the same as in *Azhan*, and after the sentence

فَكَانَ قَامَتِ الْعَبْدُ وَتُحَدِّثُ

the following should be said:

أَقَامَهَا اللَّهُ وَادَامَهَا

(AQAA-MA-HAL-LAA-HU WA-A<sup>5</sup>QAA-MA-HA)  
 May Allah establish and perpetuate Srisat

**8. Reply to the Azaan should not be made during the following acts:**

- (i) While performing Salaat.
- (ii) While listening to any Khutbah whether it be the Juma Khutbah, Nikah Khutbah, etc.
- (iii) While in the state of Haiz (menstrues) and Nifas (confinement).
- (iv) While answering the call of nature.
- (v) While eating.
- (vi) While indulging in sexual relations.

41. The second Azzan of Ima' (Friday) Salaat should be given inside the masjid in front of the minbar.

o The Muazzin should stand while calling out the Azaan. If the Azaan was given whilst sitting, it should be repeated. However if one recites the Azaan for one's own Salam (and not for congregational Salaan), while sitting, then it is not necessary to repeat the Azaan although one should not unnecessarily recite the Azaan sitting.

<sup>1</sup> It is Mustahabb to close the ear-holes with the fingers during Azaan.

12 To recite the Azaan while in the state of Hadith Akbar is Makrooh Tahrimi (forbidden). The repeating of such Azaan is Mustahab.

13 It is Makrooh Tahrimi to recite the Iqamah while one is in the state of either Hadith Akbar or Hadith Asghar. However, it is not Mustahab to repeat this Iqamah as is the case with Azan.

14. It is sunnat to recite the various sentences of the Azaan and Iqamah in sequence. If an error is made in the order of the Azaan or Iqamah such an error should be rectified by repeating the misplaced sentence in its proper sequence e.g. instead of

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

**The Buzzard calls out**



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

or instead of

عَنْ عَلَى الصَّلَاةِ

he calls out

عَنْ عَلَى الصَّلَاةِ

In the first instance the sequence of the Azaan is set in order by calling out

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

and then repeating the sentence,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

In the second instance, the sentence

عَنْ عَلَى الصَّلَاةِ

should be called out and the sentence,

عَنْ عَلَى الصَّلَاةِ

should be repeated. The whole Azaan should not be repeated.

- 15 If during the course of giving the Azaan the Muazzin for some reason or other could not complete the Azaan, e.g. he became ill or unconscious — it will be *Sunnate Muakkadah* to repeat the whole Azaan.
- 16 If one's *Wuzu* breaks during Azaan or Iqamah it is better to complete the Azaan or Iqamah, and after completion thereof *Wuzu* should be performed.
- 17 The calling of the Iqamah is the right of the one who called out the Azaan. However, he may give another person consent to recite the Iqamah.

18. The Muazzin should complete the Iqamah in the same spot where he had begun it. He should not move from place to place while reciting the Iqamah.

9. If after Iqamah has been given, the Imam engages in performing the Fajr *Sunnate*, then the time taken by the Imam to perform the *Sunnats* of Fajr shall not be considered as considerable, hence, there will be no repetition of the Iqamah.

—ooOoo—

## HOW TO PERFORM SALAAT

*Salaat* consists of units. Each unit is called a *Raka't*. There are two *Raka't*, three *Raka't* and four *Raka't* *Salaats* in the *Fardh* or obligatory category of *Salaat*.

Each unit or *Raka't* consists of the following essential component parts:

The posture of standing erect which is called *Qiyam*.

Recitation of some verses of the Holy Quran. This is termed *Qiraat*.

The posture of genuflexion or bowing lowly which is called *Ruku'*.

3. The posture of prostration or placing the forehead on the ground. This is called *Sajdah*. Each unit or *Raka't* has two *Sujoods*, i.e. the prostration has to be performed twice in each *Raka't*.

Every two *Raka'ts* are followed by a sitting posture. In other words it is necessary to sit in a kneeling-type posture after completing two *Raka'ts* of any *Salaat*. This kneeling posture is known as *Uddah*.

Two *Sujoods* (prostrations) are always separated by a kneeling posture. This kneeling posture which separates one *Sujood* from the other is called *Jalsah*.

## THE METHOD OF PERFORMING A TWO-RAKA'T SALAAT

### THE FIRST RAKAAT

The Musalli stands erect, facing the Qiblah, gaze cast down. He forms the Niyyah (Intention) for his Salaat and says

اللَّهُ أَكْبَرُ

(ALLAHU AKBAR).

As he utters

اللَّهُ أَكْبَرُ

he raises both hands upwards towards his head in such a manner that the palms of both hands face the Qiblah, and the hands should be raised to a height where the thumbs are in line with the lobes of the ears. Once the hands reach the required height (i.e. the ear-lobes), the Musalli should immediately bring them down and fold them below the navel. When folding the hands the Musalli should ensure that:

- (i) the right hand is on top of the left hand.
- (ii) the right hand should clasp the left hand in such a manner that the thumb and little finger of the right hand encircle the left hand wrist, and the other three fingers of the right hand should be spread horizontally along the left forearm immediately above the wrist.

Once the hands have been folded as explained above, the Musalli should recite the following:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ  
وَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ إِلَّا أَنْتَ

(SUB-HAANA-KALAA-HUM-MA WA BI-HAMD-KA WA TA-BAA-  
RAKAS-MU-KA WA TA-AALA-JAD-DU-KA WA LAA-ILAA HA  
GHAY-RUK.)

Glory unto You O Allah. All Praise unto You. Blessed is Your Name and Most High is Your Majesty. There is none worthy of worship but You.

(N.B. This is known as Thanaa.)

After reciting Thanaa, the Musalli recites *Ta'awwuz* i.e.

أَعُوذُ بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ

(A-OOZU BIL-LAAHI MINASH-SHAITAA-NIR RAJEEM.)

I seek the protection of Allah from Shaitaan, the accursed.

After *ta-awwuz* recite *Tasmeeh*, i.e.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(BISMILAA-HIR RAHMANIR-RAHIM.)

In the Name of Allah, the Beneficent, the Merciful.

After *Tasmeeh* recite *Surah Fatiha* and thereafter recite a few verses of the holy Quran:

**SURAH FATIHA:**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ  
مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ ۝ هَٰذَا صِرَاطُكَ الْمَغْضُوبِ عَلَيْهِمْ ۝ وَكَانَ الظُّلُمُوتِ ۝

AL-HAMDO LIL-LAHI RAB-BIL-AA-LAMEEN AR-RAH-  
MAANIR-RAHIM MAA-LIKI YAU-MID-DEEN. (YI-YA-KA NA  
BUDU WA-IYI-YA-KA NAS-TA EEN. IH-DINAS-SIRAATIL-MUS-  
TA-QEEM. SIRAATIL-LAZEENA AN-AMTA ALAI-HIM. GHAI-  
RIL-MAGHDHOO-BIL-ALAI-HIM WA-LAD-DHAAL-LEEN.)

Praise be to Allah, Lord of the worlds. The Beneficent, the Merciful  
Owner of the Day of Judgment. Thee (alone) we worship: Thee  
(alone) we ask for help, show us the straight path. The path of  
those whom Thou hast favoured. Not the (path) of those who earn  
Thine anger nor of those who go astray.

# SURATUL KAUTHAR

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ  
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

(IN-NA ATA-NA KAL-KAUTHAR FASA-LI-LI RAB-BI-KA  
WAN-HAR. IN-NA SHA-NI-AKA HU-WAL AB-TAR.)

Lo! (O Prophet!) I have granted thee the Fount (of abund-  
ances) so pray unto thy Lord and sacrifice. No doubt it is  
thy insulter who shall be without posterity.

## SURATUL IKHLAAS

قُلْ هُوَ اللَّهُ أَحَدٌ  
لَّهُ الْفَرْدُ  
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(QUL HUWAL-LA-HU AHAD ALLAHUS-SAMAD. LAM YALID  
WA-LAM YU-LAD. WA-LAM YA-KUL-LAHOO KU-FU-WAN  
AHAD.)

Say (O Prophet): He is Allah, 'The One and Only, Allah, the  
Eternal, Absolute, He begetteth not, nor was He begotten; And  
there is none like unto Him.

## SURATUL FALAQ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ  
وَمِنْ شَرِّ مَا خَلَقَ  
وَمِنْ شَرِّ قَارِئٍ إِذَا وَقَبَ  
وَمِنْ شَرِّ النَّفَّاثِ فِي  
الْعُقُبِ  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

(QUL A-OOZO B RAB-BIL FALAQ. MIN SHAR-RI MA  
KHALAQ. WA-MIN SHAR-RI GHA-SI-QEEN IZA WAQAB.  
WA-MIN SHAR-RIN-NAF-FASATI FI-L-UQUB. WA-MIN SHAR-  
RI HA-SIDIN IZA HASAD.)

Say (O Prophet): I seek refuge with the Lord of the dawn;  
from the mischief of all-creations, from the mischief of  
darkness as it over-spreads; from the mischief of those  
women who practise secret arts breathed on knots; And from  
the mischief of the envious one as he practises envy.

# SURATUN NAAS

قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
رَبِّ الْمَلِكِ  
رَبِّ الْغَنِيِّ  
يُوسُوفُ فِي صُدْرِ النَّاسِ  
مِنْ مِثْرِ الْوَسْوَاسِ الْخَنَّاسِ  
الَّذِي يُوَسْوِسُ فِي صُدْرِ النَّاسِ  
مِنْ أَيْنَاسِ

(QUL A-OO-ZU BI RAB-BIN NAS. MA-LI-KIN NAS. ILA-HIN  
NAS. MIN SHAR-RIL WAS-WA-SIL KHAN-NAS. AL-LAZI YU-  
WAS-WISU FI SUDDO-RIN-NAAS. MI-NAL JINNATI-WAN-  
NAS.)

Say (O Prophet) I seek refuge with the Lord of Mankind, the  
King (or Ruler) of Mankind, the God of Mankind, from the  
mischief of the sneaking whisperer, who whispereth (evil)  
unto the breast of Mankind, whether of Iden or of mankind.

N.B. The posture of Qiyam ends at this point i.e. after  
completing the recital of a few verses of the Holy Quran. Surah  
Fatiha, together with a few other verses of the Holy Quran, are  
known as the Qiyam.

At the end of the Qiyam, the Musalli should utter

اللَّهُ أَكْبَرُ

(ALLAHU AKBAR)

and go into Ruku or the posture known as genuflection.

## THE FORM OF RUKU

In this posture the Musalli clasps both knees with his hands, the  
fingers being outspread. The head and back should be in line. The  
Musalli should not hump his back. The head should not droop, but  
be kept erect in line with the back.

The arms should be separated from the body without the elbows  
bulging out. The gaze should be fixed on one's feet. In the position  
of Ruku, recite the following Tasbeeh:

## سُبْحَانَ رَبِّيَ الْعَظِيمِ

(SUB-HAA-NA RAB-BIYAL-AZEEM.)  
*Oh! Glory unto my Creator, the Most High.*

This tasbeeh should be recited at least thrice.

### THE QAA'IMAH

After reciting the above Tasbeeh in Rukaa, the Musalli should say:

## سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

(SAMI-ALLAHU LIMAN HAMIDAH.)  
*Allah has heard him who praised him.*

This is known as Tahmeed.

As the Musalli recites this he rises out of Rukaa and stands erect and recites the Tahmeed i.e.

## رَبَّنَا لَكَ الْحَمْدُ

(RAB-BANAA LA-KAI HAMD.)  
*Oh our Creator! All Praise belongs unto You.*

This position of standing erect after the Rukaa is called Qa'ima. The Qa'ima ends with the reciting of the Tahmeed.

### SUJOOD

After reciting Tahmeed the Musalli utters

## اللَّهُ أَكْبَرُ

and goes down into the posture of *Sujood* or Prostration. As the Musalli goes into *Sujood*, he places on the ground firstly his knees, then both hands. The head is placed on the ground between the two hands. The fingers are held together facing the Qiblah, the thumbs being in line with the eyes, but a few inches away from the eyes. As the head goes into *Sujood*, the nose should firstly touch the ground

and then the forehead. Both arms must be kept away from the sides of the body. Both feet should be planted firmly on the ground with the toes bent in the direction of the Qiblah.

In this posture of *Sujood* (or *Sajdah*) the Musalli recites at least thrice the following Tasbeeh:

## سُبْحَانَ رَبِّيَ الْأَعْلَى

(SUBHANA RAB-BIYAL A'LA.)

*Glory unto my Creator, The Most High.*

After reciting this Tasbeeh, the Musalli raises first his forehead, then his nose, and finally his hands. The Musalli then goes into the kneeling posture, known as the *Jalsah*, i.e. the posture which separates or intersperses two *Sujoods*. As the Musalli raises his head from the *Sujood* he utters

## اللَّهُ أَكْبَرُ

(ALLAHU-AKBAR.)

and enters the *Jalsah*. When sitting in *Jalsah* the left foot is spread out horizontally on the ground, the Musalli resting on it. The right foot is placed on the ground in a perpendicular (standing up) position with the toes facing the Qiblah. The hands are placed on the thighs with the fingers held together facing the Qiblah very close to the knees. In the *Jalsah* position the Musalli utters:

## رَبِّ اغْفِرْ لِي وَارْحَمْنِي

(RAB-BIGH-FIR-LI WAR-HAM-NI.)

*Oh my Creator! Forgive me and have mercy upon me.*

Thereafter, uttering

## اللَّهُ أَكْبَرُ

(ALLAHU-AKBAR.)

he goes into the second *Sujood* which is exactly the same as the first *Sujood*.

The end of the second Sujood heralds the end of the *First Rakat*.

#### THE SECOND RAKAT

After completing the *Second Sujood* of the *First Rakat*, the Musalli says

الله أكبر

(ALLAHU-AKBAR.)

and enters the *Qiyam* posture of the *Second Rakat*, i.e. he once again stands erect, folding his hands on top of each other as explained previously. During the *Second Rakat* the following things will NOT be carried out as was the case in the first rakat:

- (i) The hands will not be raised to the ears.
- (ii) *Thana* will not be recited.
- (iii) *Ta-ow-wuz* will not be recited.

Further the entire *Second Rakat* will be performed in exactly the same manner as the *First Rakat* with the three aforementioned exceptions.

#### THE QADAH

Once the *Second Sujood* of the *Second Rakat* is completed, the Musalli utters:

الله أكبر

(ALLAHU-AKBAR.)

and sits in the kneeling position, i.e. the exact position he assumed in the *falsah*. This kneeling posture at the end of the *Second Rakat* is termed *Qadah*. (The kneeling posture between *Sujoods* is called *falsah*.)

During the *Qadah* the Musalli recites *Tashah-hud* as follows:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ  
يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْلَمَ عَلَيْنَا  
كَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(AT-TAHY-YATU LIL-LAAHI WAS SALA-WAATU WAT-TAY-Y BATU ASSALAMU ALAIKA AY YUHAN NABIY YU WARAH MATUL LAHI WABARAKATUH ASSALAAMU ALAINA WA-ALA IBADIL-LAHIS-SAALEHEEN. ASH-HADU AL LAA LA HA L-LAL LAHU WA ASH HADU ANNA MUHAMMADAN AB-DUHU WA RASOOLUH.)

All our oral, physical and monetary prayers are only for Allah. Salvation to you O Prophet, and Allah's peace and His blessings be on you. Blessings of Allah be on us and on all those worshippers who are pious. I testify that there is none to be worshipped but Allah and I testify that Muhammad (peace be on him) is His worshipper and Messenger.

- (i) If the Salaat which is being performed is a *Two-Rakat* Salaat, *Durood* and *Dua* should also be recited after the *Tashah-hud*.

#### DUROOD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLAHUMMA SALI ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA SAL LAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA IN-NAKA HAMIDUM-MAJIED.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLAHUMMA BARIK ALA MUHAMMADIN WA-ALA AALI  
MUHAMMADIN KAMA BARIK-TA ALA IBRAHIMA WA  
ALA AALI IBRAHIMA IN-NAKA HAMIDUM-MAJEED.]

*Oh Allah! send Thy mercy on Muhammad (peace be on him)  
and on his seeds as Thou hast sent Thy mercy on Ibrahim  
and his seeds. No doubt! Thou art Great and Praiseworthy!  
Oh Allah! send Thy blessings on Muhammad (peace be on  
him, and on his seeds as Thou hast blessed Ibrahim and his  
seeds. No doubt! Thou art Great and Praiseworthy.*

DUA

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُسْلِمِينَ  
وَالْمُسْلِمَاتِ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ  
وَلِأَهْلِ الدِّينِ وَالْوَاعِظِينَ وَالْمُحْسِنِينَ  
وَالْمُسْلِمِينَ

(ALLAHUMMAGH-FIR-LI WALI-WA LI-DAY YA WALI-USTAZI  
WAL IAMI-IL MU'MINEE-NA WAL MU'MINATI WAL MUS-  
LIMEE-NA WAL MUSLUMA-TI BI RAHMATIKA YA ARMAAN-  
RAHIMEEN.)

*O Allah! Forgive my parents and my teachers and the  
believing men and women and the Muslim men and women  
with your mercy. O Thou the Most Merciful of those who  
show Mercy.*

After the Dua the Musalli terminates his Salaat by making what is  
called *Salaam*.

Salaam is made by saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

ASSALAA-MU-ALAIKUM WA RAH-MATUL-LAH.

*Peace upon you and the Mercy of Allah.*

and simultaneously turning the head towards the right-side  
focussing one's gaze on the right shoulder. The above Salaam is  
then recited a second time turning the face to the left side with  
the gaze fixed on the left shoulder this time.

Your Salaat has now been completed.

(b) If the Salaat which is being performed is a *Three-Raka't Salaat*,  
the Musalli after reciting *only* Tashah-hud (at the end of the  
second raka't) enters the *Third Raka't* by once again assuming the  
Qiyam posture. The Third Raka't is performed in exactly the same  
manner as the second Raka't. However, if the Salaat is a *Fourth*  
Salaat then in the *Third and Fourth Raka't* only Surah Fatiha is  
recited. Other verses of the Holy Quran are not added as was done  
in the First and Second Raka't.

After the second Sujood of the *Third Raka't* has been completed,  
the Musalli again assumed the posture of *Qa'dah*. In this final  
*Qa'dah* (which is termed *Qa'dah Akhirah*) Tashah-hud, Durood  
and Dua are recited. After the Dua the Salaat is completed by  
making the two Salaams as already explained.

(c) If the Salaat is a *Four-Raka't Salaat*, the Musalli does not  
assume the *Qa'dah* posture at the end of the Third Raka't, but  
goes immediately into the *Qiyam of the Fourth Raka't*. It is only  
after the second Sujood of the Fourth Raka't that the Musalli sits  
in *Qa'dah*. In this *Qa'dah* which is the *Qa'dah Akhirah*, the Musalli  
recites Tashah-hud, Durood and Dua. He then ends the Salaat by  
making both Salaams.

N.B. In all types of Salaat, the posture of *Qa'dah* follows at the  
end of *every second raka't* i.e. after every two raka'ts will come  
the posture of *Qa'dah*.

If it is the *Qa'dah Akhirah* (Final *Qa'dah*), Tashah-hud, Durood  
and Dua are recited.

If it is not *Qa'dah Akhirah*, only *Tashah-hud* is recited.

If the Salaat being performed is a *Two-Raka't Salaat*, the *Qa'dah*  
after the second raka't is the *Qa'dah Akhirah*.

If it is a *Three-Raka't Salaat*, the *Qa'dah* at the end of the Third  
Raka't is the *Qa'dah Akhirah*.

If it is a *Four-Raka't Salaat*, the *Qa'dah* at the end of the Fourth  
Raka't is the *Qa'dah Akhirah*.



## THE SALAAT OF A FEMALE

A woman performs Salaat in the same manner as a man does. However, there are certain differences which are enumerated hereunder:

1. In the beginning of the first Rakat, during the Takbeer Tahreemah a woman does not raise her hands to the ears. She raises them only shoulder-level, and keeps them (the hands) concealed in her outer-garments (Jilbab or Burqa).
2. When folding the hands, a woman places both palms on the chest — the right palm on top of the left palm.
3. The Ruku' of a female is a slight bow, with the tips of the fingers just touching the knees. The arms should be placed together with the sides of the body, and both ankles should touch each other.
4. In Sajdah, her feet will not be kept erect, but will be placed horizontally on the ground, pointing towards the right. She must not separate her arms from her body as a man does. She should draw her body inwards as much as possible, the stomach touching the thighs.
5. In *Jalsah* and *Qa'dah* as well, she rests her posterior on the ground (instead of on her leg as is the case with a man) with both her feet spread out on her right side horizontally on the ground.
6. In certain Salaats a man can recite the Qirat loudly but it is not permissible for a female to recite the Qirat loudly.

ooOoo

## THE POSITION OF THE CONSTITUENT PARTS OF SALAAT

THE FARDH CONSTITUENTS

There are SIX parts of Salaat which are *Fardh* (i.e. the compulsory nature being absolute). If any of the Fardh

constituent parts are not carried out the Salaat is null and void — irrespective of whether the Fardh has been missed out intentionally or unintentionally.

The Six Fardh constituents of Salaat are:

- (i) Takbeer Tahreemah
- (ii) Qiyam
- (iii) Qirat
- (iv) Ruku'
- (v) Sujood
- (vi) Qa'dah Akhira, the duration of which is equal to the time taken to recite Tashah-hud.

1. *Takbeer Tahreemah*, viz. After making Niyyat (Intention) for the Salaat to say:

الله أكبر

(ALLAHU AKBAR.)

2. *Qiyam*, viz. The posture of standing during which the Qirat is recited.
3. *Qirat*, viz. to recite some verses of the Holy Quran.
4. *Ruku'*, viz. the posture of bowing down.
5. *Sujood*, viz. the posture of prostrating.
6. *Qa'dah Akhira*, viz. the Final sitting posture in the last Rakat of any Salaat. This sitting is Fardh to the extent of the duration of Tashah-hud.

If any of the Fardh constituents are left out or not fulfilled, the Salaat is rendered *Batil* (Null and Void). The Salaat in such a case must be performed again.

### THE WAAJIB CONSTITUENTS OF SALAAT

The following parts of the Salaat are Waaajib:

1. *Surah Fatiha*.
2. To add at least *three verses* of the Holy Quran after Surah Fatiha.

3. *Tarteeb*, viz. to fulfil the various constituent parts (i.e. the Fardh and Waajib parts) in their appropriate order as described in the section dealing with the method of performing the Salaat.

4. *Qa'dah Ula*, viz. to sit after every two Raka'at — the duration of the Qa'dah being the time taken to recite the Tashah-hud.

N.B. Qa'dah Ula is the Qa'dah which occurs during a Salaat and not at the end of a Salaat. Thus, in a Three-Raka'at Salaat, the Qa'dah after two raka'at will be Qa'dah Ula; in a Four-Raka'at Salaat, the Qa'dah after two raka'at will be Qa'dah Ula.

5. To recite *Tashah-hud* in every Qa'dah.

6. *Qunoot*, viz. to recite Qunoot in the Third Raka'at of Witr Salaat.

7. *Qaymah*, viz. to stand erect after the Ruk' before going into Sujood.

8. To make the *Salaam*.

9. *Ta'deel*, viz. to fulfil all parts of the Salaat with dignity and respect — without any haste.

If the Musalli omits any of the Waajib constituents (besides Ta'deel) unintentionally, the error must be rectified by the performance of *Sujoodus-Sahw*. (*Sujoodus-Sahw* will be discussed in a different chapter.)

If the Salaat is performed without observing Ta'deel, the Salaat, though valid, is rendered improper. *Sajdahus-Sahw* is not performed for the defect of failing to observe Ta'deel.

All other parts of the Salaat, besides the Fardh and Waajib constituents, are Sunnat and Mustahab factors. The Musalli should strictly adhere to all the Sunnat and Mustahab factors of Salaat. He should not omit any of these without good reason. However, no *Sujoodus-Sahw* is performed if any of the Sunnat and Mustahab factors are omitted.

## MASAA-IL PERTAINING TO SALAAT

1. After Surah Fatiha, the Musalli should recite at least three verses of the Holy Quran or one such verse which is equal in length to three short verses.

2. After Ruk' if the Musalli rose slightly, but did not go into the Qaumah position, then he should repeat his Salaat.

3. If after one Sujood, the Musalli merely lifted his body slightly without sitting in the Jalsah, and then went into the second Sujood — then only one Sujood has been performed. The whole Salaat is thus nullified and has to be repeated.

4. In a three and four-raka'at Fardh Salaat it is Waajib to add some verses of the Quran after Surah Fatiha in only the first two raka'at. However if a Surah is added to Surah Fatiha in the third as well as fourth raka'at the Salaat will be perfectly valid.

5. If in the third and fourth raka'at of a Fardh Salaat the Musalli recites only

سُبْحَانَ اللَّهِ

(SUB-HAA-NAL-LAH.)

thrice without even reciting Surah Fatiha, the Salaat is valid and in order. However it is better to recite Surah Fatiha in the third and fourth raka'at as well.

6. In the third and fourth raka'at of a Fardh Salaat if the Musalli maintains silence — i.e. he does not recite anything — the Salaat is valid and in order, but his Qiyam must be equal to at least the time taken to recite

سُبْحَانَ اللَّهِ

thrice.

7. A female should recite everything of her Salaat silently in such a manner that only she herself is able to hear her voice.

8. A male, if performing Salaat alone, has the choice of reciting the Quran aloud or silently. However, he may recite the Quran aloud in only the following Salaats:

(a) In both raka'at of Fajr.

(b) In the first two raka'at of Maghrib and Isha Salaat.

9. It is Sunnat to maintain the length of the Qirat of the first raka't slightly longer than the Qirat of the second raka't.
10. It is Mustahab to fix one's gaze during Qiyam on the spot which will be touched by the head in Sajood; during Ruku on the feet; during Sajood on the nose; during Qa'dah and Jalsah on the lap; and whilst making the Salamah, on the shoulders.
11. The Musalli should endeavour to withhold any urge to yawn. However if he is unable to restrain himself, he should cover his mouth with the back of his hand. He should restrain himself as well from coughing and clearing his throat.
12. It is Waajib upon the Musalli to learn sufficient Tajweed so as to recite the Quran correctly.
13. If the same Surah is recited in both raka'ts, the Salaat is valid. However, the Musalli should not recite the same Surah in both raka't unnecessarily.
14. During the Qirat, the Musalli should not recite in the second raka't a Surah or verses which are anterior (coming first) to the Surah or verses recited in the first raka't. The Surah or verses recited in the second raka't should be posterior (coming after) to those recited in the first raka't.  
(N.B. The anterior and posterior order is with regard to the order and sequence of the Surahs compiled in the Quran.  
Thus, if in the first Raka't Surah Fatiha is recited, Surah Takaathur should not be recited in the second raka't because in the Holy Quran Surah Takaathur appears first and Surah Fatiha appears after it. In other words, with regard to the order of Surah arrangement Surah Fatiha is posterior to Surah Takaathur.  
It is Makruh Tahrimi to discard this anterior-posterior order in the Qirat of Salaat. But, no Sajdah-Sahw is performed for discarding this order of Qirat — repetition in Salaat.
15. It is Waajib to recite both Surah Fatiha plus a Surah or some verses of the Quran in every raka't of Witr, Sunnat and Nafl Salaat.

## FACTORS WHICH NULLIFY SALAAT

### 1. Speech

- (a) Speaking, whether intentionally or unintentionally, nullifies Salaat. Even the uttering of a word such as ah or oh will break one's Salaat.
- (b) In unnecessarily clearing one's throat, if a sound is emitted, the Salaat breaks. However, should it become necessary to clear the throat, the Salaat will then not be nullified in this case.
- (c) If one, by force of habit, utters

الْحَمْدُ لِلَّهِ

(AL-HAMDU-LIL-LAH.)

while sneezing in Salaat, the Salaat does not break. However, one should not say

الْحَمْدُ لِلَّهِ

when sneezing during Salaat. But, the Salaat will break if the Musalli replies

يَرْحَمُكَ اللَّهُ

(YAR-HA-MU-KA-LAH.)

to another who has sneezed.

- (d) During Salaat to reply

وَعَسَيْتُمْ السَّلَامُ

to someone greeting you breaks Salaat.

- (e) If, during Salaat, the Musalli utters

الْحَمْدُ لِلَّهِ

upon hearing some good news or he utters

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

upon hearing of someone's death, the Salaat breaks.

## 2. *A'fion*:

If an action, which does not form part of Salaat, is done during Salaat, the Salaat is nullified. For example, to recite the Quraan looking inside the Quraan; to button one's shirt; to walk; to eat; to drink.

3. If during Salaat one's chest is turned away from the Qiblah, the Salaat breaks.

4. Laughing aloud during Salaat nullifies the Salaat.

ooOoo

## ACTS WHICH ARE REPREHENSIBLE AND FORBIDDEN DURING SALAAT

Certain acts during Salaat are Makruh Tahrimi. If the Musalli commits these acts his Salaat is not nullified, but the Sawaab (Reward) of the Salaat is reduced and he sins in doing them. These Makruh Tahrimi acts are:

1. To fiddle with one's clothing, beard and hair.
2. To crack one's fingers.
3. To glance to the right or left.
4. To sit in Qa'dah or Jalsaah in a way other than described in the section dealing with the method of Salaat.
5. To place the hands on the hips.
6. To perform Salaat facing another.
7. To perform Salaat on a carpet or cloth with pictures on them.
8. To perform Salaat wearing clothing with pictures on them.  
(N.B. Pictures here means pictures of people or animals.)
9. To lengthen considerably the second rak'at more than the first rak'at.
10. To fix a particular Surah for a Salaat.
11. To place the head during Sujood on a higher level than the place whereon the feet are resting. If the spot on which the head is placed is higher than one span (9 inches), the Salaat is not valid; if the spot is less than a span, the Salaat is valid, but to do so unnecessarily is Makruh.

## ACTS WHICH JUSTIFY THE BREAKING OF SALAAT

1. The Musalli may break his Salaat in order to avoid any loss or harm or injury to life or property, no matter if the property involved is of little value.
2. It is Fardh to break one's Salaat in order to save life or prevent injury to people.

ooOoo

## THE FIVE DAILY SALAATS

The performance of Salaat five times daily is obligatory (Fardh) upon all adult Muslims—male and female. The Five compulsory Salaats are:

1. *Fajr*; 2. *Zuhr*; 3. *Asr*; 4. *Maghrib*; 5. *Ishraq*.

The times for the Five daily Salaats have already been explained in the section, *The Times of Salaat*.

### THE NUMBER OF RAKA'ATS OF THE FIVE DAILY SALAATS

1. *Fajr Salaat* has a total of four rak'ats composed as follows:

- (i) Two Rak'ats Sunnat-e-Mu'akkadah.
- (ii) Two Rak'ats Fardh.

2. *Zuhr Salaat* has twelve rak'ats as follows:

- (i) Four Rak'ats Sunnat-e-Mu'akkadah.
- (ii) Four Rak'ats Fardh.
- (iii) Two Rak'ats Sunnat-e-Mu'akkadah.
- (iv) Two Rak'ats Nafl.

3. *Asr Salaat* has eight rak'ats as follows:

- (i) Four Rak'ats Sunnat-e-Ghair-Mu'akkadah.
- (ii) Four Rak'ats Fardh.

4. *Maghrib Salaat* has seven rak'ats as follows:

- (i) Three Rak'ats Fardh.
- (ii) Two Rak'ats Sunnat-e-Mu'akkadah.
- (iii) Two Rak'ats Nafl.

5. *IsAan Salaat* has seventeen rakats as follows:

- (i) Four Rakats Sunnat-e-Ghair-Muqaddah.
- (ii) Four Rakats Fardh.
- (iii) Two Rakats Sunnat-e-Muqaddah.
- (iv) Two Rakats Nafl.
- (v) Three Rakats Witr.
- (vi) Two Rakats Nafl.

ooOoo

## THE DESCRIPTION OF WITR SALAAT

To perform the Witr Salaat is compulsory. The first and second rakat of the Witr Salaat is performed in the same manner as the first and second rakat of a Fardh Salaat. But in the *Third Rakat* of the Witr, after reciting Surah Fatiha and a Surah or some verses of the Quran, the Musalli utters

اللَّهُ أَكْبَرُ

(ALLAHU AKBAR)

and simultaneously raises both hands to the ears (as is done at the beginning of Salaat). Thereafter he folds both hands in the usual manner just below the navel. The Musalli now recites *Dua-Qunoot* and after the Qunoot he goes into Rukn and completes the Salaat in the normal manner.

DUA-E-QUNOOT

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ  
وَنُتَوَكَّلُ عَلَيْكَ وَنُذِنِّيْ عَلَيْكَ الْخَيْرَ وَنَسْأَلُكَ  
وَلَا نَكْفُرُكَ وَنَحْنُ اَعْوَدُكَ مِنْ يَنْفَجِرُكَ  
اَللّٰهُمَّ اِنَّا كُنَّا نَعْبُدُكَ وَلَمْ نَصَلِّ وَنَسْجُدْ وَاِلَيْكَ  
نَسْتَعِيْذُ وَنَحْنُ اَعْوَدُكَ بِرَحْمَتِكَ وَنَحْنُ اَعْوَدُكَ  
اِنْ عَدَاةَكَ بِاَنْفَاثِ رِيْحٍ

ALLAHUMMA INNA NAS-TA-EE-NUKA WA NAS-TAGH-  
FIRUKA WA NU-MINU BIKI WA NA TAWAK-KALU  
ALAIKA WA NUS-NI ALAIKAL KHAIK WA NASH-KURUKA  
WALA NAK-FURUKA WA NAKH-LA-U WA NAT-RUKI  
MATI-YAF JURUKA ALLAHUMMA TI-YAKA NA BUDU  
WALAKA NUSALLI WA NASJUDU WA ILAIKA NAS-A WA  
NAH-FIDU WA NAK-JOO RAHMATAKA WA NAKH-SHA  
AZABAKA INNA AZABAKA BIL KUFFARI MULHIQ.

*Oh Allah! we beseech Thy help and ask Thy pardon and believe in Thee and trust in Thee, and we praise Thee in the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and leave one who disobeys Thee. Oh Allah! Thee alone do we serve and to Thee do we pray and prostrate and to Thee do we flee and we are quick in doing so and hope for Thy blessings and fear Thy chastisement. No doubt, Thy chastisement overtakes the unbelievers.*

## QADHA SALAAT

*Qadha*, with regard to Salaat, means to fulfil or perform a Salaat after expiry of the time of that Salaat.

It is a very great sin to neglect one's Salaat and delay its performance so much so that the time for it expires. It is not permissible to forego the performance of a Fardh Salaat without a valid reason. (Valid reasons will be explained in a separate section). At any rate, if a Fardh Salaat has not yet been performed and its time has already expired, it is obligatory to make Qadha of that Salaat without any delay. To delay in performing the Qadha Salaat is also a sin.

It should be remembered that the obligation of the Fardh Salaat is never waived by the Shariah (Law of Allah). No amount of repentance can secure exemption from Salaats which have not been performed in the past. Even a lifetime of Fardh Salaats not performed must be fulfilled by means of Qadha.

## MASAA-IL PERTAINING TO QADHA

1. It is not necessary to wait for any particular time to perform Qadha Salaat. For example, if Zahir Salaat was missed, it is not necessary to wait for another Zahir time in order to make Qadha of the missed Zahir Salaat. Several Qadha Salaats could be performed all at once. However, one should not perform Qadha during Maktah times.
  2. Someone missed several Farh Salaats, but the number of the Salaats he missed does not exceed Five. Besides these five Salaats which he did not perform he is not liable for any other Qadha Salaats of the past. In this case it is not permissible for him to perform an Adha Salaat before performing the five Qadha Salaats for which he is liable. If he performs his Adha Salaat before fulfilling his five Qadha Salaats, his Adha Salaat will not be valid. After performing the five Qadha Salaats he will have to repeat his Adha Salaat. However, if the time remaining for the Adha Salaat is so little that if he engages in fulfilling the Qadha Salaats his Adha Salaat will also become Qadha, then in such a case he should perform his Adha Salaat, and thereafter engage in the performance of the Qadha.
  3. If Qadha is being performed of several Salaats — the number not exceeding five — Tarweh or the compulsory order of the Salaats has to be maintained, viz. the Salaat which was missed first should be performed as Qadha first; and the Salaat missed next should be performed as Qadha after performing the first, and so on.
- For example, Zahir, Aar, Maghrab and Isha Salaats were not performed in the due and respective times. Now when performing Qadha of these four Salaats, Tarweh (Order or Sequence) must be observed because the number of Qadha Salaats does not exceed five. Hence, firstly Zahir will have to be performed, then Aar then Maghrab and finally Isha.
4. If one is liable for six or more Farh Salaats, i.e. six or more Salaats were not performed in their due times, then one's Adha Salaat may be performed before performing the Qadha Salaat.

5. When the number of Qadha Salaats exceeds five, then the observance of Tarweh is not Waajib or necessary. In this case one may perform Qadha of the Salaats in any order.
6. Isha Salaat is an obligatory Salaat, hence if it is missed its Qadha must be performed. If one missed the Isha Salaat, Qadha of both the Farh and Witr will have to be performed before engaging in the performance of Fajr Salaat. It is not permissible to perform the Fajr Salaat, if only the Farh of Isha which was not performed the previous night, was fulfilled in Qadha. The Witr will have to be performed in the Qadha as well.
7. Only Qadha of Farh and Witr Salaat is made. Besides the two rak'as Surraah of Fajr, Qadha of Surraah and Nafl Salaat is not necessary. If the Qadha of Fajr is being performed before Zayrawani 'next-day' then Qadha of the Farh, as well as the Surraah, should be performed. However, if the Qadha of Fajr Salaat is being made after Zayrawani, only the Qadha of the Farh should be made.
8. If so little of Fajr time remains that only two rak'as could be performed in that time then in such a case only the Farh of Fajr should be performed, and about twenty minutes after sunrise Qadha of the two Fajr Sunnaats should be performed.
9. If one is liable for several Qadha Salaats, one should whisper in the Niyat (intention) when making the Qadha which Qadha Salaat is being made. For example, if Fajr, Zahir and Aar Salaats have been missed, then when making Qadha it should be intended:  

"I am making Qadha of Fajr Salaat — or Zahir Salaat" — as the case may be.

If it is not stipulated in the Niyat which Qadha is being performed, the Qadha will not be valid.
10. If one did not perform Salaat for a number of years, then too, Qadha of all the missed Salaats must be performed. If it cannot be remembered how many years' or months' Salaats were not performed, one should continue making Qadha Salaat (making Qadha of Fajr, Zahir, Aar, Maghrab and Isha — Farh and Witr) until one is fully satisfied that all the Qadha Salaats have been discharged.



## MASAA-IL PERTAINING TO SUNNAT AND NAFL SALAAT

1. During the daytime it is permissible to perform either two rakats Nafl or four rakats Nafl with a single Tasleem. I.e. say

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَآلِهِ

and turning the head both sides as already explained.) It is Makrooh, during the daytime, to perform more than four rakats Nafl with one Tasleem.

(N.B. This does not mean that only four rakats Nafl can be performed during the daytime. Any number of Nafl may be performed, but during the daytime Nafl can be performed in only batches of two rakats or four rakats.

2. During the evenings or at night-time it is permissible to perform six or eight rakats Nafl with one Tasleem. However, even at night it is not permissible to perform Nafl Salaat in batches greater than eight rakats — i.e. more than eight rakats with one Tasleem must not be performed.

3. Once a Niyyat for Four Rakats Nafl has been formed, one should perform the full four Rakats. In the first Qa'dah (i.e. the sitting position at the end of the second rakat) of the Sunnat and Nafl Salaat the Musalli has a choice of reciting At-tahiyat, Du'ood and Dua or only At-tahiyat (Tashah-hud).

(N.B. In a Four-Rakats or Three-Rakats Fardh or Witr Salaat it is not permissible to recite Du'ood and Dua after Tashah-hud in the first Qa'dah.)

If in the first Qa'dah of a Four-Rakats Nafl Salaat Tashah-hud, Du'ood and Dua were recited, the Musalli should commence the third rakat with Thana. And, if only Tashah-hud was recited, the Musalli should begin the third rakat with Tasbeeh — i.e.

يَسْمُو اللهَ الرَّحْمٰنَ الرَّحِيْمَ

and Surah Fathia — he should omit Thana in this case.

Similarly, if a Niyyat is made to perform eight rakats Nafl with one Tasleem, the Musalli has the choice of reciting in each Qa'dah besides Qa'dah Aakhirah (i.e. the Last Qa'dah), either Tashah-hud, Du'ood and Dua or only Tashah-hud. If he chooses to recite only Tashah-hud then the rakat following the Qa'dah should be commenced without reciting Thana.

4. Once the Musalli begins with a Nafl Salaat, it becomes obligatory upon him to complete it if he breaks it he becomes a sinner and shall have to make Qa'dah of it. However every two rakats of Nafl is regarded as a separate Salaat. Thus if a Niyyat is formed to perform four, six or eight rakats and the Musalli, after commencing the Salaat breaks it say for instance in the first or second rakat, Qa'dah of only two rakats must be performed.

5. The Musalli made Niyyat to perform four rakats Nafl Salaat. After two rakats, he recited Tashah-hud, Du'ood and Dua, and in the third or fourth rakat he broke the Salaat. In this case as well only two rakats Qa'dah have to be offered.

However, if the Musalli did not sit in the Qa'dah after the second rakat, then Qa'dah of all four rakats has to be offered.

6. If, after beginning with the four rakats Sunnat of Zuhr, the Musalli broke the Salaat, then he must make Qa'dah of the full four rakats.

7. It is permissible to perform Nafl Salaat in the sitting position. But, if it is performed while sitting, without any valid reason, the Sawaab (Reward) of the Salaat is reduced by half.

## SALAATUL MAREEDH OR SALAAT OF THE SICK

The performance of Salaat is of prime importance. The Shariah lays great emphasis on its fulfilment. Even illness is not a valid reason, according to the Shariah, for neglecting one's Salaat. As long as one enjoys sufficient health or strength, the Salaat shall be performed standing. However, if due to illness the Musalli finds that he is not able to stand and perform Salaat then he must sit and perform it. If he is unable to even sit and perform his Salaat, he may lie down and discharge the obligation of Salaat.

1. The way of making Ruku whilst performing Salaat in the sitting position, is to bow the head to almost reaching the knees.
2. If the Musalli, due to illness, is unable to make Ruku and Sujood, he should make the Ruku and Sujood by means of signs of the head, viz. bending the head for Ruku and lowering it a bit more for Sujood.
3. If the illness is so serious that one does not have sufficient strength to even sit and perform Salaat, one may in such a case lie down and perform it. Pillows should be placed under the head or back enabling the head to be raised. The legs should be outstretched towards the Qiblah, but if possible, the legs should be drawn up. Salaat should then be performed in this position making Ruku and Sujood by the indications of the head.
4. If the illness is such that it is not possible to perform Salaat by even signs of the head, then in this case Salaat cannot be performed. Should the condition of the sick person remain in this state for more than twenty-four hours, the obligation of Salaat is waived. Even after recovering, no Qada' is to be performed for missing any Salaat under such extreme conditions of illness.

5. Unconsciousness for more than twenty-four hours is a factor which waives the obligation of Salaat. In this case, even after regaining consciousness, no Qada' is to be offered for the Salaat missed in the state of unconsciousness. If, however, the state of consciousness lasted less than twenty-four hours, Qada' of the missed Salaat will have to be made upon regaining consciousness.

6. While performing Salaat, if the Musalli becomes sick and cannot continue the Salaat standing, he may sit and complete the Salaat or he may even lie down, if unable to sit.

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## SALAATUL MUSAAFIR OR THE SALAAT OF ONE ON A JOURNEY

A Musafir (traveller) in the terminology of the Shariah is one who undertakes a journey of forty-eight miles with the express intention of travelling. The Shariah bestows certain concessions on the Musafir and with regard to Salaat these concessions are:

1. Instead of Four rak'ats Fardh he makes only two rak'ats.
2. He may not perform all the Sunnat Salaats if he so desires.

## MASAA IL

A Musafir performs two rak'ats Fardh Salaat instead of four rak'ats. The reduction of two rak'ats from a Four-rak'at Fardh Salaat is compulsory. It is, therefore not permissible for him to perform four rak'ats Fardh Salaat. The reduced Salaat for the Musafir is known as Qasar.

2. If the Musafir is a Muqadi and the Imam is a Muqim (i.e. a non-Musafir), he (the Musafir) shall follow the Imam and perform the four rak'ats in full.

3. The Musafir is entitled to discard the performance of all the Sunnat Salaats besides the two Sunnat rak'ats of Fajr. He should perform these two rak'ats as the Shariah lays great emphasis on it. Although he is fully entitled not to perform the other Sunnats, it is advised that he should perform these if he has sufficient time and is in no hurry.

4. Qasr or reduction in Salaat does not apply to Sunnat and Nafl Salaat. These have to be performed in full, if the Musafir decides to perform them (Sunnats and Nafl).

5. Qasr is applicable to only the four rak'ats Fardh of Zuhir, the four Fardh of Asr and the four Fardh of Isha. The two rak'ats Fardh of Fajr the three rak'ats Fardh of Maghrib and the three rak'ats Witr of Isha must be performed in full.

6. Once he sets out on a journey of three Manzils (forty-eight miles) or more, the Musafir qualifies for this concession as soon as he is beyond (outside) the limits or boundaries of the town.

7. The only condition for one to be a Musafir according to the definition of the Shariah is a journey of forty-eight miles or more. The manner and means of transport are of no consideration. Thus even if the journey is undertaken in luxury and comfort, travelling by road, air or sea, one is still a Musafir in terms of the Shariah, and as such it is obligatory to perform the Qasr Salaat. It is a sin if the Musafir performs four rak'at Fardh.

(N.B. A Musafir who performs four rak'ats Fardh of Zuhir is just as guilty as one who performs six rak'ats Fardh instead of the decreed four.)

8. The Musafir after reciting Tashah-hud at the end of the second rak'at, by error, gets up and performs the third and fourth rak'at as well. In this case two rak'ats will be Fardh and the other two rak'ats will be regarded as Nafl. But, Sujoodus-Sahw must be made. If Sujoodus-Sahw was not made the Musafir should

re-perform his Qasr Fardh. The first four rak'ats will then be regarded as Nafl.

However, if the Musafir did not sit in the Qardah after the second rak'at, the entire four rak'ats thus performed will be Nafl. Sujoodus-Sahw must be performed in this case as well.

9. On the journey the Musafir decides to stay over at a certain place for a period of fifteen days. Once he makes this intention, he no longer qualifies for the Qasr concession. He now must perform all his Salaats in the usual manner — i.e. full four rak'ats. If after the decision to stay for fifteen days or more, the Musafir decides to leave before fifteen days, he will still have to perform his Salaat in full.

He will again qualify for the concession of Qasr when he travels from this place (i.e. where he intended to stay 15 days) to another which is at least forty-eight miles away.

10. A Musafir stays over at a place without making any intention of the number of days he will be living there. In this case he must perform Qasr Salaat so long as he did not decide on staying for fifteen days or more. If he is undecided with regard to the period of his stay he shall have to perform Qasr even though he prolongs his stay for years in that place, but as no time did he make up his mind to stay for fifteen days.

11. One intends to undertake a journey of forty-eight miles from a certain point (which we shall call A). The destination (which we shall call B) is 48 miles from A. But between A and B is one's home town. In this case the traveller does not qualify for the concession of Qasr despite the fact that his journey is 48 miles.

12. A woman set out on a journey of more than 48 miles while she was in the state of her menstruation. The distance covered by her in her state of menses will not be taken into consideration. The distance of 48 miles necessary to secure for her the concession of Qasr will

be reckoned from that point where she attained purification from her menstrual period. Hence, if she attained the state of purity at point A and from A to her destination the distance is 48 miles or more, she qualifies for Qasr Salaat.

13. In the process of performing Salaat a Musafir decides to remain at that particular place for fifteen days. In this case the Musafir ceases to be a Musafir in terms of the Shumiah, and he must read up full the Salaat in which he is engaged.
14. If a person migrates and settles permanently in another town then the original home town ceases to be his home town. The other town now becomes his home town. Thus, if he happens to be on a journey and visits his original home town he must perform Qasr Salaat there.
15. When Salaats, which were missed on a journey, are fulfilled (Qa'dah) at home, these should be performed Qasr — i.e. Zahr, Aqr and Isha' Farid must be performed two raka'ats each.
16. If Salaats were missed at home and the Musafir decides during his journey to make Qa'dah of these, he has to perform them in full — i.e. four-raka'ats.
17. After marriage a woman decides to live permanently in her husband's home town. Her parent's home town now ceases to be her home town. If she visits her parents and the distance of her parent's home town is 48 miles or more from her new home town, she must perform Qasr Salaat, provided that she did not decide to stay with them for fifteen days or more.
18. If one happens to be travelling by train or ship, Salaat must be performed on time even on the moving train or ship. If the movement of the train or ship makes it difficult for the Musalli to stand and perform the Salaat, he may sit and perform it.
19. While engaging in Salaat the ship or train changed direction. In this case the Musalli should turn in the very process of his Salaat and face the Qiblah.

20. If the Imam who leads the Salaat happens to be a Musafir, he should perform Qasr Salaat. After he completes two raka'ats the congregation should complete their Salaat by adding another two raka'ats. In this case, after the Musafir Imam recites the Tasleem, the congregation rises and completes the Salaat. Each member must perform on his own another two raka'ats in the same spot, but should neither read Surah Fatiha nor Quraan. When the Musafir Imam says

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَآلِهِ

the congregation does not follow — i.e. the Muqadees do not make the Salaams along with the Imam. They will make the Salaams after completing their four raka'ats.

21. It is Mustahab for the Musafir Imam to say:

اَتِمُّوْا صَلَاتَكُمْ فَاَنَا قَاسِرٌ سَعِدٌ

(ATIM-MOO SALATA-KUM FA-ANA QASIR-MUN SAFAR-UN.)  
Complete your Salaat, for I am a Musafir.

The Musafir Imam should say the above after the Tasleem.

## SUJODUS-SAHW

*Sujoodus-Sahw* means the performance of two additional Sujoods (prostrations) in order to compensate for a defect in the Musalli's performance of Salaat. The defect or fault, however, must have been committed by error — by mistake, and not intentionally. If the defect was caused intentionally, no *Sujoodus-Sahw* can be performed.

1. If one or more of the Waajib constituent parts of Salaat were not fulfilled or carried out by error, *Sujoodus-Sahw* must be performed.

### 2. The Method of Performing *Sujoodus-Sahw*:

After reciting *only* Tashah-hud in Qa'dah Akhiraah, recite

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

(ASSALA-MU-ALAIKUM WA-RAH-MATUL-LAH.)  
and turn the head towards the right.

(N.B. Only this one Salaam is made.)

After making this one Salaam perform two Sujoods as usual, sit in Qa'dah and complete the Salaat as usual, i.e. recite Tashah-hud, Darood, Dua and make Tasleem.

3. If the Musalli, in error, performs the two Sujoods of Sahw before making the one required Salaam, the obligation of *Sujoodus-Sahw* is discharged and the Salaat is in order.
4. If, in error, the Musalli performed two Rukus or three Sujoods, he must then perform *Sujoodus-Sahw*.
5. If during the process of Salaat the Musalli pauses to think about what should be recited and if the duration of this pause is the time taken to recite

سُبْحَانَ اللهِ

(SUB-HAA-NAL-LAH)

three, i.e. three or four seconds — he must perform *Sujoodus-Sahw*.

(N.B. A pause of three or four-seconds at any stage or juncture in the Salaat will necessitate the performance of *Sujoodus-Sahw*.)

6. If in Qa'dah Ula (First sitting posture) of a four-raka't or three-raka't Fardh Salaat, the Musalli by error recited Tashah-hud twice, he must perform *Sujoodus-Sahw*.

7. After Tashah-hud in Qa'dah Ula of a three or four raka't Fardh Salaat the Musalli, by mistake started to recite the Darood Sharief. If he recited of the Darood as much as

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

(ALLAHUM-MA SAL-LI ALAA MUHAM-MADIN)

or more, the performance of *Sujoodus-Sahw* is compulsory. However, if he recited less than the above, viz.

اَللّٰهُمَّ صَلِّ عَلٰى

and then it occurred to him that this is the Qa'dah Ula, *Sujoodus-Sahw* is not to be performed in this case.

8. If Tashah-hud is recited twice by error in any Salaat, *Sujoodus-Sahw* has to be performed.
9. If the Musalli forgets to sit in Qa'dah Ula of a three or four-raka't Fardh Salaat, and remembers so while rising, he should immediately return to the Qa'dah position as long as he has not yet entered into the Qiyam posture. In this case no *Sujoodus-Sahw* is to be performed.

However, if the Musalli has already taken up the Qiyam posture then he should not return to the Qa'dah position, but should complete his Salaat, and perform *Sujoodus-Sahw* at the end.

10. A Musalli performs a three or four-raka't Fardh Salaat and forgets to sit in Qa'dah Akhiraah:

- (a) While rising if he recalls the error he should sit immediately and complete the Salaat. No *Sujoodus-Sahw* is to be performed in this case.

(b) If the error is recalled by the Musalli after he entered into the Qiyam position, he should return to the Qa'dah position as long as he did not complete this extra raka't. After assuming the Qa'dah position, the Salaat should be completed, but Sujoodus-Sahw has to be performed in this case.

(c) The error is recalled only after completion of the extra raka't. In this case, if the Musalli is performing a three-raka't Fardh Salaat, he should complete the Salaat after this extra fourth raka't. No Sujoodus-Sahw is performed in this case. However, the four raka'ts thus performed become Nafl. The Fardh Salaat must be repeated.

If the Musalli is performing a four-raka't Fardh Salaat, the extra raka't will be the fifth. He should add another raka't making a total of six raka'ts. In this case Sujoodus-Sahw has to be performed. The six raka'ts thus performed become Nafl as well. The Fardh Salaat has to be repeated.

11. A Musalli sits in Qa'dah Akhirah, recites Tashah-hud but rises into the fifth raka't thinking it to be the Qa'dah Ula. As long as this extra raka't is not completed the Musalli should return to the Qa'dah, and complete the Salaat. Sujoodus-Sahw is necessary in this case.

If the extra raka't has been completed then:

(a) If the Salaat is a three-raka't Fardh, it (the Salaat) should be completed after this extra (fourth) raka't and Sujoodus-Sahw must be performed. The four raka'ts become Nafl. The Fardh has to be repeated.

(b) If the Salaat is a four-raka't Fardh, the extra raka't will be the fifth raka't. A sixth raka't should be added, and the Salaat is completed on the sixth Rakaat. Sujoodus-Sahw is to be performed in this case. Four raka'ts are regarded as the Fardh Salaat and two raka'ts become Nafl. The Fardh Salaat is not to be repeated in this case.

\* N.B. The raka't will be considered completed once the hand touches the ground in the first Sujood of the raka't.

12. If the Musalli forgets to sit in the First Qa'dah during a four-raka't Nafl Salaat, he should return to the Qa'dah as long as the third raka't has not been completed. Sujoodus-Sahw must be made after the fourth raka't. If the Musalli did not return to the Qa'dah, but completed the third raka't, then, too, Sujoodus-Sahw must be made at the end of the Salaat.

13. *Doubt regarding the Number of Raka'ts*

During the course of performing Salaat the Musalli doubts the number of raka'ts he has performed, i.e. whether he has performed three or four, etc., raka'ts.

(a) If the Musalli is not in the habit of doubting the number of raka'ts, i.e. such doubts are not common to him, then he should repeat the Salaat afresh.

(b) If such doubts are common to the Musalli, then in this case he must ponder into the number of raka'ts he has performed, and accept the verdict given by his mind. If he is able to conclude that he had performed two, three or four raka'ts, he should accept this conclusion. No Sujoodus-Sahw is necessary in this case.

(c) If the Musalli is unable to arrive at any decision, then in such a case he should opt for the lesser number — i.e. if the doubt is between two and three raka'ts, he shall consider that he has performed only two raka'ts. If the doubt is between three and four three shall be considered as the number already performed. If the doubt is between one and two raka'ts, one raka't shall be considered. And, in all these instances the Musalli shall sit in Qa'dah and recite Tashah-hud in each raka't and perform Sujoodus-Sahw in the final raka't of the Salaat.

14. If after completion of the Salaat, a doubt arises in the Musalli's mind as to the number of raka'ts performed, then he should not accord any consideration to this doubt. The Salaat has been discharged in order. However, if the Musalli, after completing the Salaat,



recalls with certainty that he had performed, for example, only three rak'a'ts instead of four then he should rise and perform another rak'a't, and make Sujoodus-Sahw. But if the Musalli spoke or turned away his chest from the Qiblah or indulged in any act which nullifies Salaat, the Salaat shall have to be repeated. In this case he cannot rectify perform one additional rak'a't.

15. If a doubt as to the number of rak'a'ts occurs after reciting Tashah-hud in the final rak'a't, then too, such doubt is to be discounted. The Salaat is valid in this case.
16. If during the performance of Salaat the Musalli committed several such mistakes which necessitate Sujoodus-Sahw, then only one Sujoodus-Sahw is to be made for all the errors committed. In one Salaat Sujoodus-Sahw is not performed twice.
17. After making Sujoodus-Sahw, the Musalli again made such a mistake which necessitates Sujoodus-Sahw, in this case another Sujoodus-Sahw is not performed. The Sujoodus-Sahw performed the first time suffices for the error committed thereafter.
18. The Musalli committed a mistake which necessitates Sujoodus-Sahw, but he completed his Salaat, forgetting to make the required Sujoodus-Sahw. The omitted Sujoodus-Sahw should, in this case, be made even after termination of the Salaat as long as the Musalli did not indulge in any act which nullifies Salaat. If any such act was committed, the Sujoodus-Sahw cannot be performed. The Salaat must be repeated.
19. The Musalli made Niyyat to perform three rak'a'ts or four rak'a'ts Fardh Salaat, but he ended the Salaat in error by making Salaatu after two rak'a'ts. The Musalli should rise and complete the Salaat, adding the necessary one or two rak'a'ts. Sujoodus-Sahw must be performed here.
20. In the first or second rak'a't of Witr Salaat the Musalli recited, in error, Qunoot. He shall still have to recite Qunoot in the third rak'a't and Sujoodus-Sahw must be performed.

21. While performing Witr Salaat the Musalli is unable to decide whether he is performing his second or third rak'a't. In this case he should consider his present rak'a't as the second rak'a't but he must recite Qunoot in this 'second' rak'a't as well as the following third rak'a't. Sujoodus-Sahw should be performed in this case.

22. It is not permissible to make Sujoodus-Sahw if the Musalli deliberately omits any of the Waajib acts. In such a case the entire Salaat will have to be repeated.

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## THE PERFORMANCE OF SAJDAT-TILAWAT IN SALAAT

In the Holy Quran there are fourteen *Sajdah-Tilawat*. Wherever there appears the term

سجدة

in the margins of the pages of the Quran, Sajdah has to be made when that particular verse is recited.

1. If the Musalli recites a Sajdah-verse in Salaat, he has to make one Sujood immediately after reciting the verse. After performing the Sujood-Tilawat the Musalli proceeds to complete his Qizmat in the Qiyam position. After Qizmat, he performs his Ruku and proceeds with his Salaat as usual.
2. If, after reciting, the verse of Sajdah the Musalli does not make the required Sujood but proceeds to recite a further two or three verses, he may still execute the Sajdah-Tilawat. If, after reciting the Sajdah-verse, the Musalli recited more than three verses, he may not then perform the Sajdah. He becomes a sinner.
3. The Sajdah-Tilawat, which was not fulfilled during Salaat, cannot be performed after the Salaat. The only recourse open is to make tsalghafur — seek forgiveness for this lapse.

4. After reciting a verse of Sajdah the Musalli goes immediately into Ruku and while in Ruku he makes Niyyat (intention) that this Ruku is executed on behalf of the Sujood-Tilawat as well. In this case the obligation of Sujood-Tilawat is discharged.
5. In the abovementioned (No. 4) example, if the Musalli does not form any Niyyat in Ruku, then the Sujood of Tilawat will be discharged once he makes the Sujood of his Salaat. In this case the making of Niyyat in Sajdah is not necessary.
6. While performing Salaat the Musalli hears another person reciting a verse of Sajdah. In this case the Musalli should make the Sajdah-Tilawat after completing his Salaat.

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## JAMA'T SALAAT OR CONGREGATIONAL PRAYERS

### CONDITIONS FOR THE VALIDITY OF JAMA'T

1. *Aql*, i.e. The Musallis must be Muslim.
2. *Aqil*, i.e. The Musallis must be sane and sober.
3. *Niyat of Iqida*. The Muqadi\* must, together with his Niyyat for Salaat intend that he is performing Salaat behind the Imam.
4. *It-tawahe Mahram*. i.e. The place of the Imam and Muqadi should be the same.

If the distance between the Imam and the Muqadi is so much that two Safs (rows) of Musallis could be accommodated, the place of the Imam and Muqadi will not be considered as being the same, and the Jama't will not be valid. The distance between Imam and Muqadi should not be so great that two rows of worshippers could be accommodated in the intervening space (i.e. between Imam and Muqadi).

\* Muqadi = The Musalli who performs Salaat in Congregation behind the Imam.

### 5. *Validity of Imam's Salaat*

For the Salaat of the Congregation to be valid it is necessary that the Salaat of the Imam be valid. If for some reason the Salaat of the Imam becomes null, the Salaat of the Jama't will likewise be nullified.

### 6. *The Muqadi must not be in front of the Imam.*

If the heels of the Muqadi are ahead of the heels of the Imam it will be considered that the Muqadi is in front of the Imam, and the Jama't will not be valid, i.e. the Salaat of the Muqadi will not be valid.

### 7. *Association in the Arkan of Salaat*

Besides the Qizaa, the Muqadi should closely follow the Imam in all the postures of Salaat. The Muqadi should fulfill the various postures of Salaat either with the Imam or immediately after the Imam, e.g. the Muqadi enters Ruku, Sajdah, etc. together with the Imam or he enters these positions after the Imam had entered them.

(N.B. Should the Muqadi enter any posture before the Imam, he (Muqadi) should remain in that position until the Imam also obtains that position.)

Once the Imam has entered that position and the Muqadi is still holding the same posture, the condition of Association is fulfilled, e.g. the Muqadi went into Ruku before the Imam. For the validity of the Muqadi's Salaat it is necessary that he prolong his Ruku until the Imam meets up with him.

### 8. *Equivalence of State of Imam and Muqadi.*

The state of the Muqadi should either be lesser or equal to that of the Imam. The state of the Muqadi must not be higher than that of the Imam.

#### Examples

- (i) One who cannot recite the Quran properly can follow an Imam who does not recite correctly.
- (ii) One who is able to recite correctly cannot follow an Imam whose recitation is incorrect.
- (iii) Males cannot follow a female Imam.
- (iv) The Imam cannot be one who has not yet attained the age of puberty if the Muqadis are of age.
- (v) One who performs a Nafl Salaat can join the Imam who is performing a compulsory Salaat.

- (vi) One who performs a compulsory Salaat cannot become the Muqtadi of one who is performing a Nafl or Sunnat Salaat.
- (vii) If the Muqtadi is in the state of purity he cannot perform Salaat behind an Imam who is described as a Mazoor.
- (viii) The Muqtadi cannot intend performance of a Fardh Salaat other than the Fardh performed by the Imam.

9. *The Imam should not be a person upon whom it is necessary to perform Salaat alone* e.g. a Masboooq (who is a congregant or Muqtadi who joined the Jama'at after one or more rak'ats were already performed), who fulfils the rak'ats (which he had missed) after completion of the Imam's Salaat. It is not permissible to become a Muqtadi of the Masboooq.

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## MASAA-IL PERTAINING TO JAMA'T OR CONGREGATIONAL SALAAT

1. Jama't is a Shar' (Condition) for Juma' (Friday), and Eid Salaat. These Salaat are not valid if performed individually. They must be performed in Congregation.
2. Jama't for the Five daily Salaats is Waajib (compulsory). It could therefore not be discarded without valid reason.
3. Jama't for Taraaweeh Salaat is Sunnatul Muakkadah.
4. Jama't for Salaatul Kusoo'f (Salaat performed at the time of the eclipse of the sun) is Sunnatul Muakkadah.
5. Jama't for the Witr of Ramadan is Mustahab.

## MASAA-IL PERTAINING TO JOINING THE JAMA'T

1. Should one reach the Masjid of one's locality at a time when the Jama't Salaat had been completed, it is Mustahab then to go to another Masjid in order to perform the Salaat in congregation. Alternatively, one may return home and perform the Salaat in Jama't in the company of one's household.
2. If after one has already performed Fardh Salaat one happens to be at a place where that very same Salaat is being performed in Jama't, one should join the Jama't if Zuh'r or Isha is being performed. However, if Faj'r, Aar or Maghrib is being performed one must abstain.
3. *Commencement of the Congregational Salaat while one is performing the very same Fardh alone.*

After one has already started to read one's Fardh Salaat, one finds that the same Salaat is being performed in congregation. In this case several Rules apply as follows:

- (i) If it is a *Two-Rak'at Fardh* (i.e. the Fardh of Faj'r) terminate the Salaat immediately if the Sajdah of the first rak'at has not yet been made, and join the congregation. If the Sajdah of the first rak'at has been made then complete both rak'ats and thereafter do not join the Jama't.
- (ii) If it is a *Three-Rak'at Fardh* (i.e. Maghrib), then end the Salaat as long as the Sajdah of the second rak'at has not yet been made, and join the Jama't. If the Sajdah of the second rak'at has already been made, then complete the Salaat and do not join the congregation.
- (iii) If it is the *Four-Rak'at Fardh* of either Zuh'r or Isha then
  - (a) end the Salaat if the Sajdah of the first rak'at has not been made, and join the Jama't.

(b) If Sajdah of the second raka't has been made then complete the performance of *Two Raka'ts* join the jama't.

(c) If the third raka't was commenced but its Sajdah had not yet been made then terminate the Salaat forthwith and join the jama't. If the Sajdah has been made then complete the four raka'ts and join the jama't.

(iv) If it is the *Four Raka'ts Fardh* of Asr then

(a) end the Salaat if the Sajdah of the first raka't has not yet been made, and join the jama't.

(b) If the Sajdah of the second raka't has already been made then complete two raka'ts and join the jama't.

(c) If the third raka't was commenced but the Sajdah had not yet been made then terminate the Salaat forthwith and join the jama't. If the Sajdah has been made then complete the four raka'ts and do NOT join the jama't.

N.B. The manner in which to end the Salaat is to make a single Selaam while standing, i.e. say "Assala-mu-  
aikum wamh-ma-taiba", and turn the head towards  
the right.

4. If, after one has started with Nafi Salaat the congregational Fardh Salaat commences, one should complete two raka'ts although a Niyah for four raka'ts was made.

5. If, after having started with the four raka'ts Sunnatul Muak-kadah of Zuhur, the Fardh in congregation commences, one should complete the four raka'ts and then join the jama't.

6. Once the jama't is in progress one should not commence with Sunnat and Nafi Salaat. However, with regard to the Sunnats of Fajr, it should be performed if one is confident that one will be able to join the Fardh jamaat after completion of the two Sunnats. If one feels that engagement in the two Sunnats will

cause one to miss the Fardh which is being performed in jama't then one should omit the Sunnats and join the jama't. In this instance it is preferable to make Qadha of the missed two raka'ts Sunnatul Muak-kadah of Fajr provided it is done after sunrise but before midday (Zawraal).

7. If one fears that by observing all the Sunnat and Mustahab factors in the two raka'ts Sunnatul Muak-kadah of Fajr the jama't will be missed, then the Salaat should be performed observing only the Fardh and Wajib factors.

8. The two raka'ts Sunnatul Muak-kadah of Fajr which one intends performing after the congregation has already started, should be performed outside the confines of the Masjid. If such a place is not available then it should be performed behind some pillar in the Masjid or in a remote corner furthest from the congregation. It is Makrooh Tahrimi to perform any Salaat in a place where the Fardh Salaat is being performed in jama't.

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## MASAA-IL PERTAINING TO THE MUQTADI AND THE IMAM

1. The appointed Imam of a Masjid enjoys the priority right to lead the congregational Salaat in the Masjid in his presence no one is entitled to lead the Salaat without his consent.
2. It is compulsory (Waaajib) for the Muqtadees (congregants) to perform in accordance with the Imam in all Waaajib and Fardh factors of the Salaat. It is not Waaajib for the congregants to act in accordance with the Imam in the observance of the Sunnet and Mustahab factors. Hence, if the Imam happens to be a Shafi, it is not necessary for the Hanafi Muqtadees to follow him in the observance of Raka' Yada'in (raising the hands to the ears during the course of Salaat). Similarly, it is not necessary for the Hanafi Muqtadi to recite Qunoot in the Fajr Salaat when the Shafi Imam does so.
3. If there happens to be only one Muqtadi, he should stand on the right side of the Imam and slightly behind him (i.e. not in line with him).
4. If, after the Jama'at started with a single Muqtadi, more congregants enter, the first Muqtadi should move to the rear of the Imam so that a row of congregants is formed behind the Imam. However, if the Muqtadees are not aware of the relevant Masaa-il (as is generally the case nowadays), the Imam himself should move forward so that a row of congregants is formed behind him.
5. Children, who have not yet reached the age of puberty, should form their rows behind the men.
6. It is Makrooh to form a second juff (row) when there is space available in the first Saff.

## THE TYPES OF MUQTADI

There are three types of Muqtadi (a person who performs Salaat in congregation), viz:

*Mudrik, Laahiq, Masboog.*

*Mudrik* is a congregant who joined the Jama'at from the beginning and remained until the completion of the Salaat.

*Laahiq* is one who missed a Raka'at or more for some reason after having joined the Jama'at.

*Masboog* is a congregant who joined the Jama'at after having missed a Raka'at or more.

### THE LAHIQ

1. If, after joining the Jama'at, one's Wudhu broke, it will be permissible to leave the congregation, make Wudhu anew and join in the Jama'at again. In the interval in which the *Laahiq* leaves the congregation it is not permissible for him to talk or do any such act which nullifies Salaat.
2. The *Laahiq*, with regard to the Raka'ats which he has missed, will be considered as the *Mudrik*. Therefore, like the *Mudrik* does not recite Qiraat, so the *Laahiq*, too, will not recite Qiraat but will remain standing (in Qiyaam) silently. Also, like the *Mudrik* who makes an error and will not perform Sujoodus-Sahw, so the *Laahiq*, too, will not perform Sujoodus-Sahw for any error or omission of the Waaajib acts.
3. The *Laahiq*, upon rejoining the Jama'at, must firstly follow the Raka'ats which have been missed and if after completing the missed Raka'ats the Jama'at is still in progress, he should unite with it (the Jama'at). If, after fulfilling the missed Raka'ats the Jama'at has ended its Salaat, he (the *Laahiq*) should complete his Salaat alone.

For example: A Muqtadee's Wudhu broke during the second Raka'at. He, therefore, leaves the Jama'at and renews his Wudhu. On returning, he finds the Imam in the last Raka'at. What should he now do?

He should join the Jama'at (stand in the Saft) and perform firstly the Raka'at which he has missed. He must *not* join the Imam in whatever posture he may be in. In this example his Wudhu broke during the second Raka'at, hence this Muqtadi (the Laahiq) should proceed to read the second, third and fourth Raka'at without reciting any Qiraat in the Raka'at he is thus making. In this example it is obvious that he will not be able to link up with the Imam since he (the Laahiq) has yet three Raka'ats to make while the Imam is in the last Raka'at. In this case the Laahiq merely completes the three Raka'ats missed.

However, if in some case the Laahiq, after fulfilling his missed Raka'ats manages to link up with the Imam then he shall complete his Salaat with the Imam.

For example: The Muqtadee's Wudhu breaks in the first Raka'at of Isha' Fardh Salaat. He quickly goes to renew his Wudhu and upon resuming he finds the Imam in *Tasbeeh-Aud* of the second Raka'at. The Laahiq joins the congregation and performs the Raka'at he has missed. If the Imam is now in the fourth Raka'at, when the Laahiq has finished three Raka'ats, then he (the Laahiq) should join up with the Imam in the fourth Raka'at and complete the Salaat with the Imam.

#### THE MASBOOQ

The Masboq is the late-comer who joins the Jama'at after a Raka'at or more has been performed.

1. The Masboq should merely follow the Imam and complete the Raka'ats which he had missed, after the Jama'at has ended. After the Imam makes both Salaams, the Masboq should rise and perform the Raka'ats which he had missed in numerical order. i.e. when he rises to fulfil his Salaat he should perform firstly Raka'at number one, then number two and so on.
2. The Masboq should recite Qiraat in those Raka'ats in which the Imam recited, viz. the first two Raka'ats.
3. With regard to Qa'dah, the Masboq must include in his calculation of "every two Raka'ats" the Raka'ats performed with the Imam.

Example: The Musalli joins the Jama'at of Zuh'r after three Raka'ats have been completed. After the Imam makes the Salaams, the Masboq should rise and perform three more Raka'ats. The first Raka'at which he will be performing after the ending of the Jama'at will be his Raka'at number one. He will, therefore, have to recite Qiraat in that Raka'at, and after this Raka'at he will sit in Qa'dah because added to the Raka'at performed with the Jama'at, this Raka'at will be the second. After reciting Tashah-hud in this Raka'at (which is Raka'at number one insofar as Qiraat is concerned, and Raka'at No. 2 with regard to Qa'dah), the Masboq will rise and perform another Raka'at in which he will also recite Qiraat since this will be regarded as his second Raka'at for Qiraat purposes. No Qa'dah will follow this Raka'at. After this Raka'at, the Masboq performs another Raka'at in which he may either recite Surah Fatiha or stand in silence since this is his third missed Raka'at in which there was no Qiraat. At the end of this Raka'at he will sit in Qa'dah Aikhia and complete his Salaat as usual.

4. If the Masboq, while fulfilling his missed Raka'ats, makes some mistake regarding the Waajib factors of Salaat then he must rectify the error with Sujoodus-Sahw.

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## THE JUMA' SALAAT

1. The Juma' (Friday) Salaat is obligatory upon all Muslim male residents of a town or city. Juma' Salaat takes the place of Zuh'r.
2. The time for Juma' Salaat is the same as that for Zuh'r.
3. The Friday Khutbah is a condition (Shart) for the validity of the Juma' Salaat. Without the Khutbah, the Juma' Salaat is not valid.
4. The Juma' Salaat consists of a total of fourteen Raka'ats as follows:

4 Rakats *Sunnatul Muqaddah*  
 2 Rakats *Fardh*  
 4 Rakats *Sunnatul Muqaddah*  
 2 Rakats *Sunnatul Muqaddah*  
 2 Rakats *Nafil*

5. When the Imam rises to deliver the Khutbah it is not permissible to recite, to make Zikr, to perform Salaat or to talk. It is Waajib to listen attentively to the Khutbah.
6. If, after commencing with the four Rakats *Sunnatul Muqaddah*, the Imam starts with the Khutbah, one should complete the Salaat.
7. The Khutbahs are recited before the Fardh Salaat. These Khutbahs are Fardh.

## THE EID SALAAT

1. The performance of two Rakats of Salaat on the occasions of *Eidul Fitr* and *Eidul Dhulhijah* is Waajib.
2. The two Rakats Salaat of Eid is followed by two Khutbahs which are *Sunnat*; but to listen to them is Waajib.
3. HOW TO PERFORM THE EID SALAAT

- (i) Niyyat: "I intend to perform two Rakats *Eidul Fitr*, or *Eidul Dhulhijah* Salaat with six Waajib Takbeers behind this Imam."
- (ii) After Niyyat the Imam will proclaim "*Allahu-Akbar*". Reciting "*Allahu-Akbar*" silently the Muqtadi raises his hands to the ears and folds them as usual. Recite *Thana* in this position.
- (iii) After *Thana*, the Imam will proclaim "*Allahu-Akbar*" three, each time raising the hands to the ears and then releasing them along the sides. Reciting "*Allahu-Akbar*" silently each time, the Muqtadi follows the Imam and raises his hands with each Takbeer to the ears and then releases them on the sides.

(iv) After the third Takbeer the hands are folded as is usual in Qiyam, and the Imam will now commence the Qirat — i.e. Surah Fatha and some verses of the Quran.

(v) After Qirat, the Rakat will be completed as usual with Ruku and two Sajdas.

(vi) In the second Rakat after the Qirat, the Imam will proclaim "*Allahu-Akbar*" and raise his hands to the ears and release them. The Muqtadi should do likewise. The Imam will recite altogether three rakhs after the Qirat in the second Rakat. When the Imam says "*Allahu-Akbar*" the fourth time (in the second Rakat) then do not raise the hands, but go immediately into Ruku. The rest of the Rakat is completed as usual.

## THE TASHREEK

اَللهُ اَكْبَرُ اللهُ اَكْبَرُ لَا اِلَهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

(ALLAHU-AKBAR ALLAHU-AKBAR LAA-ILAAHA IL-LAL-  
 LAA-ILU WAL-LAA-HU AKBAR ALLAHU AKBAR WA-LE-  
 LAA-HIL HAMD.)

1. This Takbeer is known as Takbeer-e-Tashreek. It is Waajib to recite this Takbeer aloud once after every Fardh Salaat starting after the Fajr Salaat of the Day of *Arafah* (9th Zil-hajj) and ending after the Fardh Salaat of *Aqr* on the 13th Zil-hajj.
2. Women must recite this Takbeer silently, although its recitation is not Waajib for them.
3. The reciting of this Takbeer aloud after every Fardh Salaat as mentioned is Waajib only if the Salaat is performed in *Jama'at*.
4. It is not Waajib upon the Musafir to recite this Takbeer.
5. Those upon whom this Takbeer is not Waajib (viz. women and Musafirs) if they happen to be the Muqtadis of one upon

whom the Takbeer is Wajib then its recitation will be compulsory upon them as well, but the women shall recite it silently.

6. If the Imam forgets to recite the Takbeer the Musallims should immediately recite it and not wait for the Imam to commence.

#### WHAT TO DO WHEN JOINING THE EID SALAAH AFTER IT HAS ALREADY BEGUN

1. If one joins the Eid Salaah after the Imam has already recited the Eid Takbeers of the first Raka't, then
  - (a) If one has confidence that after reciting the Takbeers one will be able to unite with the Imam in Ruku then make the Niyat for the Salaah and recite the Takbeers in Qiyam.
  - (b) If one fears that by reciting the Takbeers in Qiyam one will not be able to unite with the Imam in Ruku then immediately after Niyat, join the Imam in Ruku and recite the Takbeers (silently) in Ruku instead of the normal Ruku Tasbeeh, but do not raise the hands (in Ruku) while reciting the Takbeers.

If the Imam emerges from Ruku before you could complete the Takbeers join him. The balance of the Takbeers are

2. If one has missed a complete Raka't of the Eid Salaah, it should be

After the Imam makes the Salaams, rise and recite Qiraat. After the Qiraat recite the Takbeers and complete the Salaah as usual.

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## SALAATUL JANA'AZAH (THE FUNERAL PRAYER)

1. The Janaazah Salaah is in fact a dua (prayer and supplication) on behalf of the dead.
2. The Shuroot (conditions) of other Salaahs are applicable to Janaazah Salaah as well.
3. The Mayyit (the dead) should be placed in front of those performing the Janaazah Salaah. The Imam should stand in line with the breast of the Mayyit.
4. Two things are Fardh in Salaatul Janaazah, viz.
  - (i) To recite "Alhamu-Akbar" four times.
  - (ii) Qiyam — to perform the Janaazah Salaah standing.
 There is no Ruku, Sajdah, etc. in Salaatul Janaazah.
5. Three things are Sunnat in Salaatul Janaazah, viz.
  - (i) Hamd — to recite the Praises of Allah Ta'ala.
  - (ii) Durood upon Rasoolullah ﷺ
  - (iii) Dua for the Mayyit.

6. Jama'at (congregation) is not a condition for the validity of Salaatul Janaazah. Hence, if even one person — man or woman performs it, the Fardh obligation is discharged. But, the need to perform this Salaah in Jama'at is of overriding importance since it is a dua for the Mayyit.

#### 7 HOW TO PERFORM SALAATUL JANA'AZAH

The Mayyit should be placed in front with the Imam standing in line with the Mayyit's breast. It is Mustahab to form three rows behind the Imam. If there are only seven people — one of them being the Imam — three should stand in the first Saif (row), two in the second Saif and one in the third Saif.

The following Niyat is then recited (or an intention is made in the mind):



تَقِيْتُ أَنْ أَصِلَ صَلَوةَ الْجَمَارَةِ إِلَيْهِ تَعَالَى  
وَدُعَاءَ الْيَتِيمِ

(I make Niyat of performing Salawat Jama'ah for Allah Ta'ala and as a dua for the deceased.)

After Niyat recite "Allahu-Akbar" and raise the hands to the ears (as in other Salaas) and fold as usual. Recite now Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَّأَلَّكَ اسْمُكَ وَ  
تَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

(SUB-HAANA-KAL-LAA-HUMMA WA BI-HAMDI-KA WA TA-BAA-BAKAS-MUKA WA TA-AALA 'AD-DUKA WA LAA-ILAA-HA GHAY-RUK.)

Glory unto You, O Allah! All Praise unto You. Blessed is Your Name and Most High is Your Majesty. There is none worthy of worship but You.

After Thana, recite again "Allahu-Akbar" once, but do not raise the hands. After this Takbeer recite Du'ood-e-Ibrahim.

Du'ood-e-Ibrahima:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

(ALLAHUMMA SALL ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA SALLAITA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMIDUM-MAJEED.)

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

(ALLAHUMMA BARIK ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA BARAKTA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMIDUM-MAJEED.)

Oh Allah! send Thy mercy on Muhammad &c and on his seeds as Thou hast sent Thy mercy on Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy! Oh Allah! send Thy blessings on Muhammad &c and on his seeds as Thou hast blessed Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy.

After Du'ood-e-Ibrahim recite "Allahu-Akbar" again once (but do not raise the hands), and recite a dua for the Mayyit. If the Mayyit is a baaligh (of age) male or female recite the following dua:

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَنَاوَعَالَيْنَا وَصُغُرِنَا وَكِبَرِنَا  
وَذَكَرْنَا وَلَنَسْنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ  
وَمَنْ تَوَلَّيْتَهُ مِنَّا فَتَوَلَّهُ عَلَى الْإِيمَانِ

(A.LAHUMMAGH-FIR-LI HAY-YINA WA MAIT-YITI-NA WA SHA-HIDI-NA WA GHA-IBI-NA WA SAGHEE-RINA WA KABEE-RINA WA ZAKA-RINA WA UN-SANA A.LAHUMMA MAN AH-YAI-TA-HU MIN-NA YA-AH-YIHU A-LAL ISLAM WA MAN TAWAF-FAI-TAHU MIN-NA FATAWAF-FAHU ALAL IMAN.)

Oh Allah, forgive our living and dead, present and absent, big and small men and women. Oh Allah, whoever among us, is kept alive by Thee, be kept alive on the path of Islam and so whom Thou cause to die, let him die with Islamic faith.

If the deceased is a Na-baaligh (under age) boy, recite:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِظًا وَاجْعَلْهُ لَنَا أَحْرًا وَدُخْرًا وَ  
اجْعَلْهُ لَنَا فِئًا وَمُسْتَفْعًا

(ALLAHUMMA! AL-HU LANA FARATU WAI-AL-HU LANA AF-RAU WA ZUKHRAL WAI AL-HU LANA SHA-FI-AU WA MUSHAF-PA-A.)

*Oh, Allah, make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him a recommendation for us and the recommendation which Thou hast accepted.*

If a Na-baaligh girl, recite the same dua as for a Na-baaligh boy but recite on all the three places 'Aj-Alha' instead of 'Aj-Alhu' and

شَافِعَةً وَمُسْفَعَةً

(SHA-FI-ATA WA MUSHAF-FA-ATAN.)

instead of

شَافِعًا وَمُسْفَعًا

(SHA-FI-AL WA MUSHAF-FA A.)

After the dua, recite again once "Allahu-Akbar" Again do not raise the hands. After this fourth Takbeer make the Salaams as is done in other Salaats.

2. The Imam recites the four Takbeers and the Salaams aloud and the Muqtadis silently.

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NOTE: —

The Masam-i appearing in this booklet are based on the Masaf-i

## DEFINITIONS OF TECHNICAL TERMS

(Continued from page 11)

### MUSTAHAB

Mustahab is an act which Rasulullah ﷺ and his Sahaabah did occasionally. One who fulfils a Mustahab deserves Sawaab. There is no sin in not doing it.

### HARAM

Haram refers to a prohibition which is established by proof known as Daiel Qat-I (Absolute Proof). The perpetrator of Haram is termed a Faasiq and the one who rejects a Haram becomes a Kaafir.

### MAKROOH-TAHIRIMI

Makrooh-Tahrimi is a prohibition established by proof known as Daiel Zanni (or such proof which although very strong, is of a lower category than Daiel Qat-I). One who commits Makrooh-Tahrimi is a Faasiq, and the one who rejects it is also a Faasiq.

### MAKROOH-TANZIHI

Makrooh-Tanzih refers to such an act which if NOT done will warrant Sawaab, and if done then it will not be a punishable offence.

N.B. — It should be remembered that commission of Makrooh-Tanzih only OCCASIONALLY will not be a punishable offence. However committing Makrooh-Tanzih constantly becomes a punishable offence.

Mubaah is an act which if done does not warrant Sawaab and if not done then it will not be a punishable offence. In other words it is an act which is merely permissible.



## TARAAWEEH SALAAT

Taraaweeh is the special Salaat which the Shariah has ordained for the month of Ramadhaan. Taraaweeh Salaat consists of twenty raka'ats and its performance is Sunnatul Muakkadah. It has to be performed each night during the month of Ramadhaan. Deliberate omission of Taraaweeh Salaat is sinful.

### THE WAY OF PERFORMING TARAAWEEH SALAAT

Taraaweeh Salaat commences on the first night of Ramadhaan and ends on the last night of Ramadhaan.

The most preferable method is to perform Taraaweeh in units of two raka'ats. Taraaweeh Salaat is performed in jamaa'at (for males) after the Isha' Fardh and Sunnatul Muakkadah, but before the Witr Salaat.

Niyyat of "Taraaweeh" or just "Sunnat" should be made, e.g. say:

"I am performing two raka'ats Taraaweeh (or Sunnat) behind this imam."

There is no specific niyyat formula to recite. The niyyat may be made by uttering it verbally or merely making the intention in the heart.

After every four raka'ats there will follow a pause which should preferably last as long as it would take to perform four raka'ats Salaat. However it is permissible to shorten the pause. During this interval, which is known as "Tarweehah" everyone should engage in some form of Ibaadat, e.g. dhikr, tasbeeh, istighlaar, durood, etc. The Ibaadat during the Tarweehah (the pause after every four raka'ats) is to be made individually and silently. The Shariah has not ordered any specific and collective form of Ibaadat for the Tarweehah (pause). If one so desires, one may merely remain seated without reciting anything.

After the twenty raka'ats Taraaweeh Salaat have been completed, a collective dua will be made silently. After the dua, the Witr Salaat will be made in jamaa'at.

### RECITATION OF THE QUR'AAN SHAREEF DURING TARAAWEEH

It is Sunnatul Muakkadah to complete the recitation of the Qur'aan Shareef once during Taraaweeh of the whole month of Ramadhaan. If a Haafizu Qur'aan is not available, the

Taraaweeh could be performed by reciting any Surah or Aayat of the Qur'aan Shareef.

### MASAA-IL PERTAINING TO TARAAWEEH SALAAT

1. Although it is best to perform the Witr Salaat after Taraaweeh, it is permissible to perform it before Taraaweeh.
2. It is Mustahab for the pause (Tarweehah) after every four raka'ats to be the duration of four raka'ats Salaat.
3. During the recitation of the Qur'aan in the Taraaweeh, the Aayat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(BISMILLA-IL RAHMAANIL-RAHIM)

(In the Name of Allah, the Beneficent, the Merciful)

should be recited once aloud in the beginning of some Surah so that the Qur'aan Shareef is properly completed. If this is not done, the recitation will not be complete, but will be one Aayat (verse) less.

4. The Shariah does not require that the recitation of the Qur'aan Shareef be completed on the 27th Night or any particular night. The Qur'aan in Taraaweeh Salaat can be completed on any night.
5. The custom of making collective dua after every four raka'ats Taraaweeh as well as the custom of reciting aloud in unison some forms of tasbeeh and Dhikr after every two raka'ats and/or four raka'ats Taraaweeh are contrary to the Sunnah. Such innovatory (bidah) practices should be strenned.
6. If after having performed Taraaweeh Salaat it transpires that the Isha' Fardh was not valid for some reason, e.g. Isha' was inadvertently performed without wudhu, then both the Isha' and the Taraaweeh will have to be repeated.
7. If a group of people did not perform the Isha' Fardh in jamaa'at for some reason, but performed it individually then Taraaweeh too must be performed individually. This group cannot on its own perform Taraaweeh in jamaa'at. However, if they join a Taraaweeh jamaa'at in which there are people who had made the Isha' Fardh in jamaa'at then their (i.e. those who did

not perform salah in jama'at) Taraaweeh will be valid.

8. If someone arrives in the Masjid after the Ishaan Fardh has been completed and Taraaweeh commenced, then he should first perform his Ishaan Fardh and then join the jama'at in Taraaweeh. He should perform the Taraaweeh raka'at which he had missed, after the Wit. This person shall perform the Wit in jama'at.
9. If the Imam erroneously omitted qira'ah (singing) in the second raka'at and proceeded into the third raka'at the muqtadees should call his attention by exclaiming "SubhaanaAllah!" However, if for some reason the Imam continues, he can and should return to the qira'ah of the second raka'at as long as he has not entered the Sajdah of the third raka'at. If before making the sajdah of the third raka'at the Imam realises his error, he should return to the qira'ah, make Sajdah Sahw as usual and complete the Salaat. But, if he completes the third raka'at (the third raka'at will be considered completed with the first sajdah) then he should add a fourth raka'at as well, and make Sajdah Sahw and complete the Salaat. In this case, the four raka'at will be considered as only two raka'at for Taraaweeh purpose.
10. It is not permissible to appoint a raa-begh (a child who has not attained puberty) to lead the Taraaweeh even if he happens to be Haafiz of the Qur'aan. Salaat performed behind a raabegh is not valid.
11. It is Makrooh Tahrimi (forbidden act) for women to perform Taraaweeh in jama'at. They should perform it individually and at home, not in the Masjid.
12. In some places Surah Shlama (Qulhuwallahu) is recited thrice in every raka'at of Taraaweeh. This is contrary to the Sunnah. This method is Makrooh Tahrimi.
13. A collective dua (i.e. dua by the whole jama'at) will be made only after the twenty raka'at Taraaweeh and not after the Wit/Salaat.
14. Niyat for the twenty raka'at Taraaweeh could be made only once at the beginning when commencing the Taraaweeh. It is not obligatory to renew the niyyat after every two raka'at although it is best to do so (i.e. to renew the niyyat.)
15. The time of Taraaweeh Salaat commences after Ishaan Fardh and lasts until the expiry of Ishaan Maam, viz.: until just before Fajr.

## SOME DETESTABLE PRACTICES IN REGARD TO TARAWEEH

1. Some people, due to laziness, do not join the Taraaweeh Salaat together with the Imaam but delay their entry into the Salaat for a while. After Surah Faatilah has been recited, or times even after some Ayaat have been recited, and even worse, when the Imaam is about to enter the ruk'at they fall into the Salaat. This is an abhorrible practice. It is Makrooh Tahrimi and sinful to do so.
2. Some people consider the performance of Taraaweeh insignificant after the Qur'aan Sharaef has been completed. After completion of the Qur'aan Sharaef they feel that they have discharged their obligation, and they abscond themselves from Taraaweeh Salaat. This practice is wrong and sinful. Taraaweeh remains of equal importance throughout the month of Ramaadhaan. It is equally incumbent to perform Taraaweeh before and after completion of the Qur'aan Sharaef.
3. Some people believe that it is necessary to complete the Qur'aan Sharaef in Taraaweeh on the 27th night. There is no Sharf here for this custom. In fact the emphasis on this practice has made it innovative (bid'ah). It is creative, therefore, to discontinue it. The completion of the Qur'aan in Taraaweeh can take place on any night of Ramaadhaan.
4. The custom of awarding the Haafizul Qur'aan on the 27th night for having recited the Qur'aan is not permissible. Payment for reciting the Qur'aan is haraam. By so doing, the shawaab of the whole Taraaweeh is destroyed. Such payment will not be permissible even if it is given in the form of a gift, for in reality it is no gift because it has been reduced to a customary and near obligatory practice. It is by far superior to recite Taraaweeh from Surah "Alam Taaz Kayla" (i.e. Surah "Fool") rather than have a Haafiz who has to be paid for the recitation of the Qur'aan. The purpose of Taraaweeh is Ibadat — to gain the Pleasure and Thawaab of Allah Ta'ala. Such Pleasure and Thawaab will not be obtained by paying for the Qur'aan's recital.
5. The practice of reciting the names of the Khulafah + Companions after every few raka'at is contrary to the Sunnah. Hence innovative. It is not permissible to do so.

6. The practice to recite some form of Dhikr, tasbeeh or dua collectively and aloud after every four rak'ats is an innovative custom, hence not permissible.
7. The practice to make collective dua after the Witri Salaat is also contrary to the Sunnah, hence not permissible. Whoever wishes to make dua may do so at any time individually (inaudibly).

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## TAHYATUL WUDHU

"Tahyatul Wudhu" consists of two rak'ats and is performed after Wudhu has been made. The Hadith Shareef has stated much significance (fadheelat) of this Salaat. However, one should be careful that this Salaat is not performed at a Makrooh time, for no Salaat is permissible in the Makrooh time.

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## TAHYATUL MUSJID

"Tahyatul Musjid" is the Salaat which is performed to honour Allah Ta'ala upon entering His House, viz., the Masjid. Tahyatul Musjid consists of two rak'ats which is usually performed upon entering the Masjid and before sitting down. Rasulullah (sallallahu alayhi wasallam) ordered that two rak'ats Salaat be performed upon entering the Masjid and before sitting down. This Salaat is thus Sunnat.

This Salaat should not be performed at a Makrooh time. If one enters the Masjid and it happens to be a Makrooh time then recite only the following (4 times):

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(SUBHAANALLAAHE WALHAMDU LILLAAHE WALAA ILAAHA ILAALLAAHO WALLAAHO AKBAR)

*Purity belongs to Allah and praise be to Allah and there is none worthy of worship besides Allah and Allah is Greatest.*

After having recited this, recite Durood Shareef.

Niyaa for this Salaat is to intend the performance of Tahyatul Musjid. As has been mentioned before, niyyat is the intention of the heart.

86

"Tahyatul Musjid is not restricted to two rak'ats. One may perform four rak'ats as well.

"If one enters the Masjid and the Jumu' Khutbah has commenced or is about to commence, then one must not perform Tahyatul Musjid.

"If one enters the Masjid and the Fardh Jama'at is in progress, then one should not perform Tahyatul Musjid; the Fardh Salaat in which one will join in will take the place of Tahyatul Musjid as well. One will obtain the shawaab of Tahyatul Musjid in this case even if niyyat was not made.

"If, after entering the Masjid, one sat down and thereafter performed Tahyatul Musjid, the Tahyatul Musjid will be valid although it is best to perform it before sitting.

"If one visits the Masjid several times during the day it will suffice if one performs Tahyatul Musjid once only.

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## ISHRAAQ

Ishraq Salaat is performed about fifteen minutes after sunrise. Regarding this Salaat, Rasulullah (sallallahu alayhi wasallam) said:

"He who performs Fajr Salaat with jama'at and remains seated in the same place engaging in Dhikr until after sunrise and thereafter performs two rak'ats nafl Salaat, will obtain the shawaab of one Hajj and one Umrah."

Although the best way to perform Ishraq is as described in the abovementioned Hadith, nevertheless, the Ishraq Salaat will also be discharged if one did not remain in continuous Ibadat after Fajr Salaat. Where the Ishraq is performed after having engaged in some other activity, the shawaab, however, will be less.

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## SALAATUD DHUHAA (CHAASHT)

The Hadith Shareef explains great significance of Salaatul Dhuhaa. The time for this Salaat commences after one-third of the day has passed. Its time remains until Zawal. Salaatul Dhuhaa consists of up to twelve rak'ats. One may perform two, four six, eight, ten or twelve rak'ats.

Hadrath Aisha (radiallahu anhaa) used to perform eight raka'at Salaatul Dhuhaa. She said that even if her parents arose from the grave, she would not leave Salaatul Dhuhaa to go and meet them. From this emphasis the importance of this Salaat is evident.

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## SALAATUL AWWAABEEN

The Nafil Salaat performed after Maghrib Salaat is called "Salaatul Awwaabeen". The minimum number of raka'at of this Salaat is six raka'at and the maximum number is twenty raka'at. This Salaat may also be performed in two raka'at or four raka'at units although it is better to perform it in two raka'at units. Rasoolullah (sallallahu alayhi wasallam) said that whoever performs six raka'at after Maghrib will have his/her sins forgiven even if such sins are as much as the foam on the ocean.

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## TAHAJJUD

Of all the Nafil Salaat, the greatest in rank is the "Tahajjud Salaat". The Ahadeeth speak much about the great significance of this Salaat. The time of Tahajjud is greatly efficacious for the acceptance of dua.

Tahajjud Salaat is performed in the latter part of the night. After having gone to bed one should rise late in the night and engage in this wonderful Ibaadat which has always been the practice of the great and pious people. The minimum number of raka'at in Tahajjud is four and the maximum is twelve raka'at. This Salaat can also be performed in two raka'at or four raka'at units. The niyyat for this Salaat is simply to intend that one is performing Tahajjud.

N.B. — The niyyats for the other Nafil Salaats mentioned in these pages should be made in a similar manner, naming the particular Nafil Salaat being performed.

If one lacks the courage to get up late in the night then one should at least make an effort to perform four raka'at with the niyyat of Tahajjud after the two Sunnatul Muakdamah of Isha. Although the dhawab will not be the same as Tahajjud being performed in its proper time, nevertheless, the Authorities of the Deen have advised this method

of Tahajjud for those who know that they will not be able to get up in the night for Tahajjud.

Rasoolullah (sallallahu alayhi wasallam) said the Tahajjud Salaat is a medium (i.e. a very great and efficacious medium) of gaining nearness to Allah Ta'ala. At the same time it is an expiation for sins while it strengthens one's will power in the fight against the lowly nafs. Every Muslim should, therefore, make the greatest effort, combat the laziness of the nafs and compel it to submit to the performance of this Salaat. Tahajjud is the time when the servant is closest to Allah Ta'ala.

There are no specific Surahs to be recited in this Salaat. Any Surah may be recited in any raka'at. The practice of fixing Surah Ikhtlaas for the Tahajjud Salaat is contrary to the Sunnah and should not be adhered to.

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## SALAATUT TAUBAH

Salaatu Taubah consists of two raka'at which should be performed after one has committed a sin. After performing these two raka'at one should raise one's hands sincerely and humbly in dua and repent abundantly.

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## SALAATUT HAAJAT

This Salaat is performed when one is in need or in difficulty. Rasoolullah (sallallahu alayhi wasallam) said that whoever is in need of something should make a perfect Wudhu (i.e. observing all the rules and adaab of Wudhu) and perform two raka'at Salaat. After the Salaat recite the praises of Allah Ta'ala and recite durood shareef. One may recite any amount and any formula of praises Tahmeed and Tasbeeh — as well as any amount of Durood Shareef. Thereafter make a fervent dua for the fulfilment of the need. This Salaat is called "Salaatu Haajar".

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## SALAATUT TASBEEH

The Ahadeeth Shareef speak much of the fadheela (blessing) and thawaab (reward) of Salaatu Tasbeeh. Hadrath Abdullah Ibn Abbas (radiallahu anhu) narrates that Rasoolullah (sallallahu alayhi

wasallam) said to his uncle, Hadhrat Abbas Bin Abdul Muttalib (R.A.):

"O Abbas! O my uncle! Should I present to you a gift? Should I bestow something to you? Should I inform you of something greatly beneficial? Should I show you such an act which, if you render it, Allah Ta'ala will forgive all your sins — old and new, those committed in error and those committed deliberately sins committed publicly or privately? That act is to perform four raka'ts (Salaatut Tasbeeh). (After Rasoolullah sallallahu alayhi wasallam taught him the way of performing this Salaat, he said):

"If possible, perform this Salaat daily. If you are unable then perform it once a week. If you are unable, then perform it once a month. If you are unable then perform it once a year and if you are unable to do even this, then perform it at least once in your whole lifetime."

#### THE METHOD OF PERFORMING SALAATUT TASBEEH

This Salaat consists of four raka'ts. It is called "Salaatut Tasbeeh" because the following Tasbeeh is recited repeatedly in the Salaat:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَهُوَ أَكْبَرُ

(SUBHAANALLAAHE WALHAMDULILLAHE WALAA LAAHA ILALLAAHO WALLAAHO AKBAR)

*Purity belongs to Allah and praise be to Allah and there is none worthy of worship besides Allah and Allah is greatest.*

The above Tasbeeh is recited three hundred times in Salaatut Tasbeeh.

In some narrations, the following words are also said to have been recited along with the above Tasbeeh:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(WA LA HAWLA WALAA QUWWATA ILAA BILLAAHEIL A'LYYIL A'ZEEM)

*And there is no power, no might, but from Allah, The Most High, The Greatest.*

It is, therefore, of greater merit to add these words to the Tasbeeh mentioned above.

There are two ways in which this Salaat may be performed.

#### THE FIRST METHOD

**First Raka't:** After reciting Surah Faatihah and a Surah, remain standing and recite the Tasbeeh 15 times. Make ruku. After the normal ruku tasbeeh (i.e. Subhaana-Rabbiyal-Azeem 3 times) recite the above Tasbeeh 10 times. After ruku, recite the Tasbeeh 10 times in qumamah (i.e. the standing position after ruku). In Sajdah recite the Tasbeeh 10 times after the normal sajdah tasbeeh (i.e. Subhaana-Rabbiyal-Azeem 3 times). In jalsah (i.e. the sitting position between two sajdah) recite the Tasbeeh 10 times. In the second sajdah recite the Tasbeeh 10 times after the normal sajdah tasbeeh. After the second sajdah do not stand up immediately. Sit and recite the Tasbeeh 10 times. Thereafter commence the second raka't.

The Tasbeeh is recited 75 times in one raka't as outlined above. The same procedure will be followed in every raka't. The total Tasbeehs recited will thus be 300.

#### THE SECOND METHOD

In this method also 300 Tasbeeh are recited. The only difference is that the Tasbeeh will be recited 15 times after Thanaa but before Surah Faatihah. After having recited a Surah, the Tasbeeh will be recited 10 times. After the second sajdah of every raka't the Tasbeeh will not be recited 10 times as is the case in the first method.

The following table will assist you in grasping the occasions when the Tasbeeh has to be recited.

| FIRST METHOD                      |          | SECOND METHOD                              |          |
|-----------------------------------|----------|--|----------|
| After Thanaa (but before Ruku)    | 15 times | After Thanaa but before Surah Faatihah     | 15 times |
| In Ruku                           | 10 "     | After Qumamah                              | 10 "     |
| In Qumamah                        | 10 "     | In Ruku                                    | 10 "     |
| In first Sajdah                   | 10 "     | In Qumamah                                 | 10 "     |
| In jalsah                         | 10 "     | In first Sajdah                            | 10 "     |
| In second Sajdah                  | 10 "     | In jalsah                                  | 10 "     |
| After second Sajdah while sitting | 10 "     | In second Sajdah                           | 10 "     |
|                                   | 75       | After second Sajdah                        |          |
|                                   |          | Tasbeeh is not recited in sitting position |          |
|                                   |          |  | 75       |



N.B. In the first method the Tasbeeh will be recited 10 times before Tashah-hud in the second and fourth raka't.

In the second method the Tasbeeh will not be recited before Tashah-hud in the second and fourth raka't.

\* Niyat for this Salaat is to merely make the intention that one is performing Salaat-Tasbeeh.

\* There is no specific Surah to be recited in Salaat-Tasbeeh.

\* In counting the number of Tasbeehs recited, the tongue should not be employed. If the counting is done verbally the Salaat will be nullified. The Tasbeeh should be counted by pressing the fingers in the position in which they are. After the Tasbeeh has been recited once, one finger should be lightly pressed. In this way the number will be remembered.

\* If the Tasbeehs of a particular occasion in this Salaat are omitted in error, then recite the missed Tasbeehs in the next ruk'u or part of the Salaat, e.g. if the Tasbeehs before Surah Fatiha were omitted, recite these after the Qima'm. If the Tasbeehs between the two Sajdah (i.e. of Iqbal) were omitted, then recite these in the second Sajdah. If the Tasbeehs of Qaumah were omitted, recite these in Sajdah. However, do not recite omitted Tasbeehs in Qaumah, Iqbal and after the second Sajdah in the first and third raka't. Hence, if you forgot to recite the Tasbeehs in ruk'u then do not recite these in Qaumah. In Qaumah recite only the Tasbeehs of Qaumah. The Tasbeehs missed out in ruk'u should be recited in the first Sajdah.

\* If for some reason Sajdah Sahw became necessary and if some Tasbeehs were omitted at some stage and not as yet fulfilled, then recite the omitted Tasbeehs in the Sajdah Sahw. However, remember that Sajdah Sahw has not Tasbeehs of its own; hence do not recite additional Tasbeehs when making Sajdah Sahw. The number of Tasbeehs for the four raka'ts of Salaat-Tasbeeh is 300. Therefore, it is impossible to recite only such Tasbeehs in Sajdah Sahw, as were missed out earlier and not fulfilled.

### SALAAT BEFORE PROCEEDING TO THE QABRISTAN (CEMETERY)

It is sunnat to perform two raka'ts Salaat before proceeding to the qabrastan.

## SALAATUL ISTIKHAARAH

"Istikhaarah" means to seek goodness. Here it means the way of seeking advice and goodness from Allah Ta'ala. Salaatul Istikhaarah consists of two raka'ts. When one intends to embark on any project, e.g. trade, journey, marriage, etc. then one should seek the advice of Allah Ta'ala, and make dua for protection and goodness. According to the Hadith of our Nabi (sallallahu alayhi wasallam) it is only an unfortunate person who fails to seek the aid, advice and goodness of Allah Ta'ala when intending to embark upon something. The Hadith Sharief has exhorted much the observance of Salaatul Istikhaarah. Insha'Allah, you will not regret if you make this Salaat and only thereafter decide whether to proceed with the intended project or cancel it.

### THE METHOD OF PERFORMING SALAATUL ISTIKHAARAH

Salaatul Istikhaarah consists of two raka'ts. This Salaat is performed at night just before going to bed. Once the Salaat has been performed, go to bed immediately. Do not indulge in any activity after Salaatul Istikhaarah. Recite any Surah in these raka'ts. It is performed as any other Nafl Salaat. After the Salaat make a fervent dua, with much concentration. The dua which should be recited after this Salaat is as follows:

لَقَدْهُمْ إِيَّيْ أَنْتَجِيرُكَ بِعَلَمِكَ وَأَسْتَعِيزُكَ بِمَقْرِئِكَ  
وَأَسْأَلُكَ مِنْ مَصْلِحَةِ الْبَطِينِ • فَإِنَّكَ مُبْدِي • وَلَا  
أَعْيُرُ • وَنَعْلَمُ وَلَا أُنْعِمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ • عَمَهُ  
إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي  
وَعَالِيَةِ أَمْرِي • فَافْعَلْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي  
فِيهِ • وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي  
دِينِي وَمَعَاشِي وَعَالِيَةِ أَمْرِي • فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ  
عَنِّي • وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ •

(ALLAHUMMA INNEE ASTAKHEERUKA BI TLMKA WA  
ASTAQDIRUKA BIQDRATEKA WA AS-ALOKA MIN FADHLI  
KAL A'ZEEM. FA INNAKA TAQDERU WALAA AQDERU WA  
TA LAMU WALA A LAMU WA ANTA ALLAAHUL  
GHUYOOB. ALLAHUMMA IN KUNTA TALAMU ANNA HAA  
ZAL AMR KHAYROON LEE FEE DEENEE WA MA-AASHEE  
WA AAQBATE AMREE. FAKDURHU LEE WA YASSIRHU  
LEE THUMMA BAARIK LEE FEEHEE. WA AKUNTA  
TALAMU ANNA HAAZAL AMR SHARROON LEE FEE  
DEENEE WA MA-AASHEE WA AAQBATE AMREE. FA  
ASRIFHU ANNEE WA ASRIFNEE ANHU. WA AQDIR LAYAL  
KHAYRA HAYTHO KANA THUMMA AADHINEE SMI.)

*O Allah, Behold I ask You the good through Your Knowledge  
and ability through Your Power, and beg (Your favour) out of  
Your Infinite Bounty. For surely You have POWER, I have none.  
You know all I know not. You are the Great Knower of all  
things.*

*O Allah if in Your Knowledge this matter be good for my  
faith (Deen), for my livelihood, and for the consequences of  
my affairs, then ordain it for me, and make it easy for me,  
and bless me therein.*

*But if in Your Knowledge this matter be bad for my faith, for  
my livelihood, and for the consequences of my affairs, then  
turn it away from me, and turn me away therefrom, and  
ordain for me the good wherever it be, and cause me to be  
pleased therewith.*

ooOoo

## SALAATUS SAFAR

This Salaat is to be performed before setting out on a journey.  
Before leaving home perform two raka'at "Salaatus Safar"

After returning from the journey, it is Sunnat to first go to the  
Musjid and again perform two raka'at Salaat, remaining thereafter  
for a while in the Musjid.

Regarding Salaatus Safar: Rasulullah (sallallahu alayhi wasallam)  
has said:

"A man has not left anything better at home (when he  
departs on a journey) than these two raka'at which are  
performed at the time of a journey."

It is Mustahab to perform two raka'at Salaat wherever one breaks  
one's journey and intends to stay over at such a place for a while

■

## SALAATUL KHAUF

Whenever some fear, disaster or natural calamity overtakes one,  
e.g. storm, flood, earthquake, plague, etc. two or more raka'at  
Salaat should be made. Thereafter, dua should be made seeking the  
aid of Allah Ta'ala. This Salaat is called "Salaatul Khauf". Salaatul  
Khauf is also made individually there is no jamaa'at for this  
Salaat. Everyone should engage in this Salaat individually at home.

ooOoo

## SALAATUL KUSOOF

On the occasion of the eclipse of the sun the Shariah has ordered  
that a Salaat be performed. This Salaat is known as "Salaatul  
Kusooif". Rasulullah (sallallahu alayhi wasallam) said that when an  
eclipse occurs one should become fearful (of Allah's Punishment)  
and engage in isalghaar, Dhikr, and dua. Salaatul Kusooif consists  
of two raka'at and is performed in jamaa'at.

"There is neither Azan nor Iqamaat for Salaatul Kusooif.

The Qura'at will be recited inaudibly

The Qira'at in this Salaat should be exceptionally long, e.g. Surah  
Baqarah.

"The Rukaa and Sajdah should also be very lengthy.

"After the Salaat, a collective dua will be made by the jamaa'at.

"All should remain in making dua until the end of the eclipse.  
However, if it is time for sunset then the dua should be ended  
and the Maghrib Salaat performed. ■

"Some people wrongly believe that it is not lawful to eat or drink  
during an eclipse. This belief has no Shari basis.

ooOoo

## SALAATUL ISTISQAA'

"Salaatul Istisqaa'" is the Salaat enjoined by the Shariah in the  
event of a drought. Istisqa' means to petition for water. Salaatul  
Istisqa' consists of two raka'at and the method of performing it is  
as follows:

The entire Muslim community should gather on the outskirts of the  
town in the field. Everyone should put on simple garments and set  
out for the gathering place on foot. Little children and old people  
should also go along. Not a single kaafir should be taken along. It  
is not permissible to permit the kaafir to participate in this mo-

■

important occasion. Two rak'ats will be performed in January. Salazar (Isisgaa) has neither Azan nor Iqamat. The Imam will recite the Qlrasas audibly (jahr). The Imam will thereafter recite two Khutbahs on the Day of Eid. After the Khutbahs the Imam will stand and face the Qiblah. He will raise his hands and petition Allah Ta'ala for rain. All those present should also make dua for rain.

This procedure of Salaar should be repeated for three consecutive days. Salaar Ishaqar should not be performed for more than three days.

- If after having performed Salaatul Istisqa' on the first day, it rains, then too, complete the three days.
- It is best (mustahab) to fast on these three days.
- Drought is the effect of sin committed in abundance. It is a form of Allah's Punishment. Hence, during a drought everyone should resort to upright and ethical in abundance and discharge whatever rights are unfulfilled or usurped, be such rights in regard to Allah Ta'ala, e.g. Salaat not performed, Zakaat not paid, or be these rights in respect to people, e.g. debt deliberately not paid, wealth of others usurped or taken in a haram way, etc.
- It is Sunnat for the Imam to invert his chadar (the outer sheet which he wears). I.e. he should turn the inside out. This is to be done while making the dua for the rain after the two Khushbas have been recited.

لَا تَقْرَأُ هَٰذَا عِزُّنَا مُعِينًا أَمْ يَرِثُنَا شَرِيعًا أَلَمْ نَعْرِضْهُ لِعَدُوِّنَا لِيُجْل

ALLAHUMMASQINAA GHAYTHAM MUGHITHAM MURBE-AM  
MUREE-AN-NAAFHAN GHAIIRA DHAAR-RIN AAJILAN GHAY-  
RA AAILUN.

*O Allah! Give us rain, abundant, wide-spread, producing  
herbage benefiting without doing injury, Da haas without delay*

\_\_\_\_\_

## SALAATUL KHUSOOF

The Salaat which is performed on the occasion of the eclipse of the moon is called "Salaatul Khusooif". This Salaat is made individually wherever one may be and not in jama'at. Preferably this Salaat should also be lengthy. Salaatul Khusooif also consists of two rak'ats. It is not Sunnat to perform this Salaat in the Masjid. It should be performed at home.

**QUNOOT-E-NAAZILAH**

QUNOOT E-NAAZLAN is the Dua to be recited when a calamity or some hardship overtakes the community or nation, e.g. natural disaster, plague, war, etc.

THE METHOD OF RECTIFYING QUNOOT-E-HAZILAH

The Dua known as Qunoot-e-Hazilah is recited in Fajr Salaah in the second rukn<sup>7</sup> after completing dua rukn and while standing in the position known as Qaumah (i.e. the standing posture after rukn). While reciting Qunoot-e-Hazilah the hands should be left at the sides.

This Dua should be recited with humility and in a voice lower in tone than when reciting Qura'n. The Muqaddis should softly say Aameen every now and again at the pauses in the Dua. Those among the Muqaddis who have memorized the Dua may themselves recite it.

## NOTES

- (1) Qunoot-e-Naazilah is recited in only the Fajr Salaat. It is not permissible to recite it in any other Salaat.
- (2) Jumaat is not a condition for the validity of Qunoot-e-Naazilah. A Mufraad (one who performs Salaat alone) and a woman may also recite Qunoot-e-Naazilah.
- (3) Women who recite this Dua should not do so audibly.
- (4) Qunoot-e-Naazilah is not restricted to one specific Dua. According to the occasion, appropriate Duas from among the Masnoon Duas may be recited.

### OLN00T-E-NAZILARI

[illegible]

ALLAHUMMA-SUKUT-ILLAAMA-WAL-MULHIMEENA-WA-ANEE  
WADA WAKAANA-KAIBKAN-ALAYNAA-NASALU-MUJMINIENA

ALLAHUMMA-AILUF RAYHA Q LUCUMMA WA AILIN THATA  
SAYNA HUM-WANSURHUM ALAA-ADUWW KA  
WA AILIN WAFUQIN

ALLAHUMMA-AHUKIL KAFARATALLATHIENNA YASUDDOONA  
ANSA DEEL KA WAYUKATH TH BOONA BUSULAKA  
WAYUGAATILDOONA OMUYAAN-A-RA

ALLAHUMMA KHALIF RAYHA KALIMATHIM WA ZALIL  
AQUAAMAHILIM

ALLAHUMMA SHATIT SHAMLAHIN WAFARIQ JAM-ANILIM  
WA KHARIB BELANDAHUM

ALLAHUMMA ALQI FI QULOOBINIMIL BURA

ALLAHUMMA-KHUTH HUM AURUTHA AZIZIM MUQTADIRIM

ALLAHUMMA INNAH NAJ-ALUKA FI MUNDODORIM WANA  
OOTHUKA MINSUKUDORIM

ALLAHUMMA ANEE INHIM BA-SAMAL LATHE LAATARUDORIM  
ANILQOWNEL MUJMININ

## ABNORMAL TIME ZONES

- (1) In places where the sun remains above or below the horizon for a period of months, as is the case at the Poles where it is said that the day and the night each in six months, the five daily Salawat will be performed by calculation of the time. For every 24 hours five Salawat (Fajr, Zuhur, Asr, Maghrib and Isha) will be performed. The times of the nearest region may be taken.
- (2) Rasoolullah (sallallahu alayhi wasallimu) said that Dajjal will remain on earth for 40 days. The first day will be equal in duration to one normal year; the second day will be equal to one month; the third day will be equal to a week and the balance of the days will be normal days. When asked about the performance of Salawat during such abnormal days, Rasoolullah (sallallahu alayhi wasallimu) instructed that Salawat should be performed by calculating the time, i.e. in every 24 hours five Fajr Salawat will have to be performed.
- (3) In places where the night is indefinitely 'short', e.g. a night of two or three hours, Salawat will have to be performed on time. Where normal sunrise and sunset occur, each Salawat has to be performed at its appointed time, the shortness of the night being no factor for consideration.

- (4) In some places there is no light even immediately after the ending of Maghrib and before Fajr. The time for the five daily Salawat is short. In such places the people observe the time and the normal Salawat. After sunset, a part of each Salawat is performed for which should be given and later Salawat be discharged. Thereafter Fajr Salawat will be performed.

— or —

## MAGHRIB SALAAT DURING RAMADHAAN

During the month of Ramadhan it is a good custom to join the Maghrib Salawat with a few minutes before the Maghrib Salawat. The time for the five daily Salawat is short. In such places the people observe the time and the normal Salawat. After sunset, a part of each Salawat is performed for which should be given and later Salawat be discharged. Thereafter Fajr Salawat will be performed.

There does not seem participation in a full meal. The correct method of fast is to break the fast with water, dates or a drink of water. Some people who have a British time should not observe the fast. A daily of about four or five prayers after the sunset is a good custom.

## MAGHRIB AND ISHA SALAAT TIMES

The Salawat are performed in a certain time after the ending of Maghrib and before the beginning of Isha. The time for the five daily Salawat is short. In such places the people observe the time and the normal Salawat. After sunset, a part of each Salawat is performed for which should be given and later Salawat be discharged. Thereafter Fajr Salawat will be performed.

Another view of the time of Maghrib is that Maghrib is the time when the sun has set and the stars are visible. The time for the five daily Salawat is short. In such places the people observe the time and the normal Salawat. After sunset, a part of each Salawat is performed for which should be given and later Salawat be discharged. Thereafter Fajr Salawat will be performed.

## ATHAAN

- (1) It is forbidden to call the Adhan from a closed place outside the Masjid e.g. from the Mosque's minaret. When recitation is being used to proclaim the Adhan from the roof or the Masjid is built, a raised place on the roof was erected for him for this purpose.
- (2) If the Adhan is heard from several Mosques, it is best to reply to each Adhan although answering only one will suffice.
- (3) In a place where Jumu'ah Salah is performed in several Mosques, it will be obligatory & more virtuous in the case of the Mosque which is proclaimed in the Masjid where our imams perform Jumu'ah Salah.
- (4) It is not permissible for a Muslim who is near the Mosque to hear different Mosques, e.g. by calling the Adhan for Jumu'ah in one Masjid, then practicing in another Masjid to receive the final Adhan there as well.
- (5) It is not a Sunnah practice to make the Iqamah when making Du'a after Adhan. In fact, this practice has become a bid'ah (innovation) in view of it having been made more compulsory.
- (6) When the Adhan is being pronounced, one should not make Salawat to any or it is not Wajib (compulsory) on a person to answer the Salawat of one who goes while the Adhan is being recited.
- (7) When the second Adhan on Friday for the Khutbah is announced, Muslims should not verbally reply to it.
- (8) During the qunyah while reciting Hajrat Ahsan Saibani and Hajrat Ahsan Pashani it is preferable to listen turn the face to the left and not repeat. Just as so whilst bowing during the four Rakat when we are standing.

## IMAAMATE AND JAMAAT

- (1) The official innkeeper has a greater right to host the Saiman than a visiting Ashin. The owner of a house is not have the right to insist on the innkeeper to allow a visiting Ashin to host the Saiman.
- (2) If one joins the Innkeeper Saiman after the Innkeeper has reached the Saiman, the Saiman of the late-coming will not be valid. He has to begin the Saiman afresh.
- (3) When one arrives in the Monastiri at such a time that the innkeeper has already begun and the first staff (door) is full, one should stand at the foot-ways entrance. With a respectful

the arrival of another train with which a safe way to make immediately behind the train. If by the time the train is about to go into Kuba no one has arrived, then the train should stand alone directly behind the train.

- [illegible]

- 14) If a Musalli joins the Imaan while the Musalli is at home, the (the Musalli's) rikat will be valid if he is able to join the Imaan in time after having heard Takbeer Takbirah or Qiyam or in such a position which is closest to Qiyam (standing). The rikat of the Imaam will not be valid if he joins in the rank while reciting Takbeer Takbirah.
- 15) It is not permissible to perform Imaan Salaam at home before the Imaan Salaam is the end of Musalli Musalli when he is able to attend the Musalli for Imaan Salaam. Then it is not a sin to attend a Imaan at home. However, this will be permissible for a valid reason e.g. illness, departure on a journey before the time of the Imaan in the Masjid, etc.
- 16) If one has already recited the Imaan at the Musalli then it will be permissible to perform Imaan Salaam at home.
- 17) After Qiyam Adhkar (the final ending the Imaan by uttering 'Allahu Akbar' and performing another rikat) in the fifth. Thereafter he performs a short rikat. If in the Imaan there happens to be a Musalli (one who joined the Imaan after having recited a rikat or more) it is not permissible for him to join in the extra rikat which the Imaam is performing. In such a case, the Imaam should complete his own rikat. If he joins the Imaam in the additional rikat his (Musalli's) Imaan will be rendered invalid.
- 18) A Musalli joins the Imaan at such a time when the Imaan is about to make the Salaam. If he (Musalli) joins the Imaan and finds sufficient time to make Takbeer Takbirah while standing before the Imaam makes the Salaam, his Imaan Salaam will be valid even if he is not able to join in Qiyam.
- 19) When the Imaam is in Qiyam Adhkar the Musalli should not say 'Allahu Akbar'. He should not recite Qiyam Adhkar and Qiyam. But if he does so by error, Sajdah Sahih will not be necessary. During the Imaan Qiyam Adhkar the Musalli is also permitted to recite Takbeer Takbirah more than once.
- 20) When the Musalli enters the Imaan just before the Imaam has made the Salaam by (standing) should complete the recitation of Takbeer Takbirah then only may he complete the rikat.
- 21) If the Imaam recites a few ayatun already by error (in a joint Salaam i.e. a Salaam in which the Qiyam has to be recited audibly) and then on remembering starts the recitation aloud, then Sajdah Sahih has to be made.

## SALAATUL MUSAAFIR (THE SALAAT OF A TRAVELLER)

The meaning of Musaffir has already been explained on page 53.

From further rulings, rules in general pertaining to the Musaffir will now be mentioned.

- 1) Waqf-e Araf is the original town or place of residence of a person. Waqf-e Araf is a temporary place of residence where the Musaffir makes a stop, intention of staying for fifteen days or more.
- 2) In Waqf-e Araf the Musaffir is no longer regarded as a short Musaffir. Thus for him to perform his Imaan at Araf is Waqf-e Araf.
- 3) On leaving Waqf-e Araf on a journey to a place 40 miles or more the Waqf-e Araf is cancelled. After the journey if the Musaffir returns to the place which was his Waqf-e Araf he will be a Musaffir. Here as long as he does not make a return of staying fifteen days or more.
- 4) On returning to one's Waqf-e Araf one ceases to be a Musaffir even if the journey is very short i.e. not 40 miles. Even if one returns to Waqf-e Araf briefly just for an hour or so, then too one does not remain a Musaffir. Since him to be performed at Araf.
- 5) A woman who marries in another town will become the Musaffir (resident of the town where her husband resides by marriage and is obliged to set up home with her husband. Her original town or place of residence ceases to be her Waqf-e Araf. Now her Waqf-e Araf is the hometown of her husband. If she happens to visit her parents in her previous hometown, she has to perform Qiyam Adhkar.
- 6) If a Musaffir by error starts a recital of four ayatun Fardh and then recalls this error during the Imaan, then he should perform only two rikat.
- 7) A person becomes a Musaffir when he sets out on a journey to a place 40 miles or more from his hometown. The 40 miles distance is measured from the boundary (limit) of his hometown. In terms of the Shariah the boundary of the town is where the buildings of the town end. If adjacent to them buildings at the end of the town there happens to be such vacant land which is used for the needs and purposes of the town's inhabitants, then such land will also be included within the town limits. Such vacant land is termed Fardh-e Araf.

Once the traveller reaches beyond this limit he will be known as a Musafir and Qeer Salaat will be permissible and valid even if he has not yet travelled 48 miles. The condition for the validity of the Qeer Salaat is the niyyat to travel 48 miles or more and the practical act of setting out on the journey.

In places where there is no vacant land beyond the town limits in view of the buildings of an adjacent town commencing immediately beyond the boundary of one's home-town, the town limits will be the point which is normally considered by the people to be the end of the town. In such cases, i.e. where the buildings of adjacent towns adjoin, the simplest method will be to accept the municipal boundary as the point from which the 48 miles will be measured. However, where the town has an effective ending with no buildings of an adjacent town to be considered, the municipal boundary will not be accepted for calculating the 48 miles. In this case the actual boundary will be where the buildings of the town and its Finan-e-Misr end.

## SALAAT IN THE AIR

Salaat will be valid only if performed on the ground. Thus Salaat performed in a plane while not valid on the basis of the principles of the Shariah, nevertheless, the Ulama have ruled that it is best to perform Salaat in the plane when one is certain that the plane will not land within the Salaat time. However, in view of difference of opinion among the Muftis on this issue it is best to repeat the Salaat after landing. According to some senior Ulama it is Wajib (compulsory) to repeat the Salaat after landing.

## MASAA-IL (RULES) PERTAINING TO SALAAT IN GENERAL

- (1) While performing Salaat if some blood appeared in the nostril without it flowing out of the nostril, the Salaat will be valid.
- (2) A person faces a direction after being convinced that it is the Qiblah. On account of there being no one to point out the Qiblah, he had adopted the direction after Zahard (reflection). However, in reality he was facing the wrong direction. A person appearing on the scene and being aware of the correct direction should physically turn the musalli in the direction of the Qiblah.

- (3) It is not permissible to conduct two Jamaats in one Masjid, e.g. in a Masjid with two floors, one Jamaat performing Taraaweeh on the ground floor and another Jamaat on the upper floor; this constitutes two Jamaats in one Masjid.
- (4) An Imam, thinking that Sajdah Sahw is Waajib on him, made the Sajdah. Afterwards it transpired that Sajdah was not necessary. The Salaat of both the Imam and the Muqtadis is valid.
- (5) It is forbidden to have the trousers below the ankles. The thawaab for a Salaat performed in this condition is negated. In addition one is guilty of a sin. This applies for all times, not only for Salaat.
- (6) It is not permissible to perform Nafl Salaat in Jamaat, other than those described on page 95.
- (7) When performing Nafl Salaat at night it is permissible to recite the Qiraat audibly. This is not permissible when performing Nafl Salaat during the day.
- (8) While a Musafid (one who performs Salaat alone) is permitted to recite the Qiraat audibly during Fajr, Maghrib, and Isha Salaat, he should recite silently all the Takbeers, the Tasmees, *Sami'allaahu liman hamidah*.
- (9) During Fardh Salaat it is Makrooh to skip one Surah when reciting the short Surahs, e.g. if Surah *Alam Ture* is recited in the first raka't, Surah *Ala-ardh lahi* should not be recited in the second raka't; if Surah *Taa-jaa-a* is recited in the first raka't, Surah *Quthur-wal-lah* should not be recited in the second raka't. However, it will not be Makrooh if two or more small Surahs are skipped. This rule applies to only Fardh Salaat. Omission of small Surah in Nafl Salaat is permissible.
- (10) Changing one's niyyat (intention) during the course of Salaat is not valid, e.g. the Musalli intends Fardh Salaat, but during the course of the Salaat he changes his niyyat and intends Sunnat Salaat. The niyyat is not valid and his Salaat remains Fardh. A change of niyyat could only be effected by breaking the Salaat and starting afresh.
- (11) Immediately after Salaat all types of Sajdah are forbidden. It is not permissible to make even Sajdah Tilawat immediately after Salaat.
- (12) When one misses the Jamaat Salaat in the Masjid, do not proceed to the Masjid for performing the Fardh Salaat alone. In such an event perform the Fardh Salaat at home.

- (13) It is Waajib to remain in Sajdah and Ruk' for the duration of one Tasbeeh.
- (14) While going into Sajdah the Musalli should not place his hands on his knees. However, when rising up into Qiyaam it is Mustahab to place the hands on the knees.
- (15) Throughout the Sajdah it is Waajib to place at least one foot on the ground for the duration of one Tasbeeh (i.e. Subhanallaah). However, it is Sunnatul Muakkadah to place both feet on the ground for the whole duration of the Sajdah. Therefore, one who neglects this obligation is guilty of sinning. If both feet were raised off the ground for the whole duration of the Sajdah, the Salaat should be repeated.
- (16) It is Makrooh to perform Salaat in such garments which are so tight-fitting that the shape of the body is discerned. This is especially immoral if the shape of the sar shows. Salaat performed in such haramm clothings has to be compulsorily repeated. This applies specially to those who perform Salaat in shirts and tight-fitting pants which reveal the shape of the sar when the Musalli goes into Sajdah.
- (17) It is permissible for a person sitting in front of a Musalli to move off.
- (18) If a Musalli performs Salaat while wearing a neck-tie, the Salaat should be repeated. It is not permissible to wear a tie.
- (19) If the Musalli performs Salaat with garments which were acquired by theft, the Salaat should be repeated.
- (20) If by error the Musalli recites Surah Naas in the first raka't then he should again recite Surah Naas in the second raka't.
- (21) A Musalli starts to recite Surah Naas in the first raka't. While reciting the Surah should he realize his error, he should not discontinue the Surah but should complete it and again recite the same Surah in the second raka't. It is Makrooh Tahrimi to discontinue the recitation. Similarly, if for example, the Musalli recites Surah Lahab in the first raka't and starts with Surah Naas in the second raka't, he should not discontinue Surah Naas when he realizes his error. On the contrary he should complete the recitation of Surah Naas.
- (22) The Salaat will not be valid if the Musalli recites from an open copy of the Qur'an Majid placed in front of him.
- (23) If Dua Qunoot is recited twice during Witr Salaat, Sajdah Sahw does not become necessary.

- (24) If the four raka'ts Sunnatul Muakkadah of Zuhur were not performed prior to the Fardh Salaat, these should be performed after the Fardh Salaat, i.e. first perform the two raka'ts Sunnatul Muakkadah after the Fardh, then the four which were omitted.
- (25) After completing all the raka'ts of Isha Salaat, a Musalli realizes that his Isha Fardh is not valid since he had performed only two raka'ts. In this case he has to repeat his Fardh as well as the two raka'ts Sunnatul Muakkadah. There is no need to repeat the Witr.
- (26) Whenever the Fardh Salaat has to be repeated for some reason then the Sunnatul Muakkadah which follows the Fardh should likewise be repeated. Witr and Nafil need not be repeated.
- (27) It is Makrooh Tahrimi to perform Sunnat Salaat in the Masjid while the Jamaat is in progress. The Sunnats of Fajr on such an occasion should be performed outside the Masjid. If this is not possible then perform it behind a pillar inside the Masjid or in a far corner. But, it is not permissible to perform Sunnats in close proximity of the Saf's (rows) of Musallis.
- (28) If the Musalli by error does not sit in the third raka't of Witr but completes the fourth raka't with Sajdah and then recalls that this is the fourth raka't, then the Witr will not be valid. The four raka'ts become Nafil. Sajdah Sahw is not necessary in this case. However, the Witr will have to be repeated.
- (29) The two raka'ts Nafil Salaat after the Witr should be performed standing. While performing Nafil in the sitting position is permissible, the thawab is reduced by half. Some people believe that it is best to perform the two last raka'ts Nafil of Isha sitting. This is incorrect.
- (30) On page 87 under the heading "Salaatul Dhuhaa", there appears the following statement:  
"The time for this Salaat commences after one third of the day has passed."  
The time mentioned in the abovementioned statement refers to the afdhal (best) time. However, the time for Salaatul Dhuhaa actually commences immediately after Ishraq Salaat has been performed.
- (31) If while performing Tahajjud Salaat, Subh Saadiq (Fajr time) commences, the Tahajjud will be valid.



- (32) Nafil Salaat commenced during a Makrooh time should be discontinued and after passing of the Makrooh time the Salaat should be made qadhaa. However, if someone completed the Nafil Salaat during Makrooh time, then although there will be no qadhaa for this Salaat, nevertheless, the musalli will be guilty of having sinned.
- (33) The validity of Tahajjud Salaat does not depend on first sleeping. One who stays awake until late may perform Tahajjud even before going to bed.
- (34) During Taraaweeh Salaat the Imaam omitted the Qa'dah (Sitting) in the second raka't. By error, thinking that he is performing the second raka't, he goes into the third raka't. After completing the third raka't he makes Sajdah Sahw and ends the Salaat. The Taraaweeh is not valid, i.e. the two raka'ts Taraaweeh should be repeated.
- (35) When jamaat Salaat has commenced, late-comers should not run in order to obtain the Imaam in Qiyam or Rukoo. It is in conflict with the Sunnah to run for this purpose.
- (36) If by error the Musalli recites Durood Shareef in Qa'dah Ulaa (the first sitting) of the four raka'ts Sunnatul Muakkadah before the Juma' Fardh, then Sajdah Sahw should be made. The same rule applies to the four raka'ts Sunnatul Muakkadah of Zuhur Salaat as well as the four raka'ts Sunnatul Muakkadah after the Juma' Fardh.
- (37) The Adhaan and the Iqaamah of the local Masjid will suffice for one who, for some reason, performs his Fardh Salaat at home. Although it is not necessary for such a Musalli to recite the Adhaan and Iqaamah, it is nevertheless better that he does recite the Iqaamah.
- (38) If by error the Musalli made both Salaams, then too, he can still make Sajdah Sahw.
- (39) A Musalli, by error, made Salaam first to the left side. In this case he should thereafter make the Salaam to the right side without repeating the left Salaam. There is no need for Sajdah Sahw for this error.
- (40) If any impurity is in one's pocket the Salaat will not be valid even if it is enclosed in a container.
- (41) The Musalli should not make Sajdah Sahw merely on account of a doubt. However, if he does by error make Sajdah Sahw merely because of a doubt, his Salaat will be valid, but he should refrain therefrom. Sajdah Sahw on the basis of a mere doubt is not permissible.
- (42) When the Musalli omits a few ayat in a Surah and continues the Qiraat from elsewhere in the Surah, the Salaat will be valid although one should not do so unnecessarily.
- (43) If the Musalli forgets to recite a Surah after Surah Faatihah in both or one of the first two raka'ts of Fardh Salaat, then he should recite the Surah/s in the last two raka'ts. Whether he recites it in the last two raka'ts or not, he has still to do Sajdah Sahw for having omitted the Surah/s in the first two raka'ts or in one of the first two raka'ts.

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